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C

TO THE MOST HIGH AND MIGHTIE PRINCE IAMES, by the grace of God, King of *England*, *Scotland*, *France* and Ireland, defender of the faith, &c.

THat ſaying of Queen Heſter *to the moſt famous King* Ahaſhueroſh, (*moſt dread Soueraigne*) *doth, as it were, enforce me, to make this my humble Petition to your Highneſſe:* If wee were ſold to bee bondſlaues, or handmaides (*ſaith ſhee*) I would haue held my tongue, although the aduerſary Heſt. 7. 4.

uersary could neuer recompence the King this losse: But let my life
Vers 3. be giuen me at my request, and my peoples.

There is a mighty Thorne sprung vp of late, in diuers places of this Realme, like to that cruell Haman, *which doeth not onely goe about to impouerish your Maiesties Subiects; but quite to roote them out: I meane Inclosure of Fields and Commons; whereas the Lords of Manours, and Freeholders will haue all their landes which haue heretofore lien open, and in Common, (so that the poore might enter Common with them) now layd together in seuerall. And hereby the poore cannot enioy their aneient Commons and liberties. And this cankred Thorne also deuoureth Gods people, which is his inheritance, as the Psalme teacheth vs,*
Psal. 2. 8. Aske of mee, (*saith God*) and I will giue the people for thine inheritance,

tance, &c. and the vttermoſt parts of the earth for thy poſſeſsion. *Incloſers to maintaine their owne inheritances, doe make no conſcience to impaire this inheritance. Where God hath beene* praiſed with many mouthes, *there now ſhreeking Owles, and other vncleane birds make their neſtes.* 2.Cor.1.11

It diſhonoreth alſo your Maieſtie, and weakeneth your Highneſſe power. For in the multitude of people is the honour of a King, *ſaith Salomon*, and for want of people commeth the deſtruction of the Prince. *But this Incloſure where it commeth, diſpeoples Townes, as common experience lamentably teacheth. And whereas your Maieſtie might haue had great choice of Souldiers, and able men for ſeruice in warre (if neede required) now there is almoſt none to be had, but a ſheepheard and his dogge. This In-* Pro. 14.28

closure also hurteth the Commonwelth:
Pro. 14.9. For where no oxen are, there the cribbe is emptie, (*saith Salomon*) but much increase commeth by the strength of the oxe. *But inclosure decayeth Tillage, and turneth good arable land to Pasture. These Inclosers thinke that the gaine of their Pastures, eaten with sheepe, commeth more easily to them than being tilled; and therefore they will neither plowe nor sowe themselues, nor let their land to such as would till it. And so by this meanes they bring a dearth vpon this land,*
Eze. 14.13. which is one of Gods plagues. *Yea, the Cities and Townes corporate are maintained by the Countrey: For the plowe maintaines all trades, as Mercers, Grocers, Tanners, Shooemakers, Glouers, Smithes, Taylors, Joyners, Carpenters, &c. But since Inclosure began, all these Artificers proone by experience, that they cannot*

haue

haue such vtterance and returne for their wares as heretofore: because that husbandmen were wont to maintaine many seruants, which did yeerely buy their wares of them; which multitude of seruants incloſure needes not. Oh Incloſure then, to be hated of all Gods children, which deuoureth their fathers inheritance; and to bee deteſted of all your Maieſties faithfull ſubiects, which diſhonoureth your Highnes, by diminiſhing the people of your land, and procureth your Maieſties deſtruction (as ſaith Salomon) *and to be abhorred of all true hearted Engliſh men, which bringeth a famine, one of Gods plagues, vpon this our Common wealth. Nay, which goeth about to impoueriſh our Grand mothers and moſt famous Cities.*

I knowe, Incloſers can vrge many plauſible reaſons for themſelues, but their reaſons are humane, and not

grounded

grounded on the word of God. These dangerous and desperate effects so apparantly spreading both into the heart of Gods Church, and of the Commonwealth, inforceth me, humbly to present this my petition to your most sacred Maiestie, with these reasons against Inclosure. Least by holding my peace, and suffering the Lords inheritance to be impaired, I should be condemned at that day as an vniust Steward: And seeing your Maiesties power to be diminished, and not giuing warning, I should be reputed a faithlesse subiect to your Highnesse: and perceiuing the Common wealth hereby to be damnified and halfe beggered, I should be esteemed an vnnaturall childe, to this my most louing mother.

I know where ther hath been before Inclosure 320. communicāts: but now there be scant 160.

I am also incouraged with confidence of your Gracious acceptance of this my humble sute, with that (Mashal) *your Maiesties godly and gol-*

den

den saying, to your Princely sonne, that hee should bee the poore mans King. The cure of this canker, and the rooting out of this thorne, will make glad your poore subiects hearts. For as we reade, Salomons subiects were as many in number as the sand of the Sea, eating drinking and making merrie; *And at this marke should Christian Kinges aime, that their subiects should doe the like. But inclosure diminisheth the number of Gods people, killeth their hearts, and abridgeth both their mirth and maintenance; And your Maiestie being a second* Salomon *in this our Israell, I most humblie craue your gracious and tender care hereof, in your sacred session and high court of Parliament; for that all your afflicted subiects, are readie to cry with the Prophet,* It is high time for thee Lord to lay to thine hand, for they haue destroyed thy law, *which*

1. Kin. 4. 20

Psal. 119. 126.

is

is christian charitie. The Lord Ieſus bleſſe your Maieſtie with a long and proſperous raigne, to the glorie of his name, encreaſe of his Church and benefit of this Common-wealth, for his glorious names ſake. Amen.

Your Maieſties moſt

humble ſubiect,

FRANCIS TRIGGE.

To the Reader.

Good Christian Reader, if any thing in this Treatise, seeme to thee ouer bitter or sharpe, I humbly beseech thee to consider with thy selfe, that, that purgation which *Galen* the prince of Physitians commonly vsed, was called *Hiera-picra*, that is, holy & bitter. (And such also are Iesus Christs medicines, which he applyeth to our sicke soules:) and that this is a canker that I goe about to cure, and therfore as Chirurgerie teacheth, lenitives will doe no good, but rather increase the venome thereof. Nay I beseech thee consider, that I deale with the root of all euil, couetousnes, & with that noysome pestilence that raigneth now in our age, as it did in the dayes of *Ieremie*: and therefore I had neede of a sharpe hatchet, to cut vp that root, and of some forcible Mithridate to preserue from that plague: of whose effects & infection & cure, *Ieremie* writes thus; *I will* Ier. 8. 10.

giue

Ier. 8. 10. *giue their wiues to others, and their fields to heires; for euery one of them, euen from the leaſt to the greateſt, is giuen to couetouſnes, and from the Prophet to the Prieſt, euery one dealeth falſly.* Here firſt are the effects of this noiſome plague of couetouſneſſe, that their wiues were giuen to others and their fields to heires: Here is alſo the infection or cauſe of theſe effects, becauſe they are all giuen to couetouſnes and they all deale falſely. It is reported that we haue taſted thoſe former fruits and effects, for there died of the late plague many moe men than women; and is it not likely that the ſame effects ſprong from the ſame roote? and if this be true, then let vs all beware of couetouſnes and falſehoode in our dealing. But the true cure of this plague which followes in the Prophet is taught vs by the contrarie. *For they haue cured*

Verſe 11. *the hurt of the daughters of my people,* (ſaith the Prophet) *with ſweete words, ſaying peace peace when as there was no peace.* Gods miniſters muſt cure this plague not with oyle but with ſharpe wine, they muſt not here ſpeake faire,

if

if they meane to doe any good, but thunder. And therefore thoſe nice eares that cannot abide their thunder, ſhall die of this plague, and periſh in their ſinnes.

Laſtly, if through humaine frailtie, any faults haue eſcaped (as who is it that erres not) remember that leſſon which nature teacheth; That of all liuing creatures man doth moſt often twinckle with his eyes, to teach him not to be a rigorous cenſurer of his brethren. Ponder wiſely, iudge charitably, pardon curteouſly, and if thou be ſicke of this diſeaſe, repent ſpeedily. For God ſhakes his rodde ouer thy head euen now, and the day of the Lord draweth nigh.

Thine in the Lord.

F. T.

A BRIEFE OF THE CONTENTS OF THIS TREATISE.

1. IT decayeth Tillage.
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7. Inclosure with depopulation is a sinne whereof God shall make especial inquirie at the day of Iudgement.

AN

AN HVMBLE PETITION OF THE Church and common wealth, with *reasons out of Gods word, against late Incloſure and Depopulation of Townes.*

A preoccupation of an obiection.

WHereas this preſent treatiſe tendeth to the ſtaying and decaping of Incloſure, it is to bee obſerued and noted (moſt dread Soueraigne) that heere firſt I ſpeake against late Incloſure, not condemning the Incloſure of Eſſex, Hartfordſhire, Deuonſhire, and ſuch like Woodland Countries: where in the beginning, if the Woods had not béen incloſed, they could not haue béen preſerued: and ſo as it may ſéeme, the Incloſures there, of neceſſitie haue euer ſince béene conti-

nued: for there, euery Lordship is charitably deuided amongst the Tenants, and tillage also in most of their Closes is maintained, and Townes nothing dispeopled: although those Woodland and inclosed countries be not so populous as other countries are. But I condemne our couetous and new deuised Inclosures, which conuert champion and fruitfull soyles, being good arrable ground, to pasture, casting halfe a corne-field to a shéepes pasture. And so thereby deminish Gods people, and depopulate townes.

Exod. 14. 13.

Secondly, I ioyne depopulations of townes, and this new kind of inclosure together: because the one of them doth follow the other commonly, euen as necessarily as the shadowe doth the bodie: for although in some places where this Inclosure is put in practise (as our Inclosers can cunningly affirme) that all the houses remaine that haue béen; yet there be not so many people in them as hath béene: because that tillage, by meanes of their Inclosure is decayed, which required many moe seruants to

accom-

accomplish it, then their pastures will doe to loke to them.

And thirdly, whereas Inclosers distinguish, and say, that it is not inclosure, but the couetous minds of men, that pulleth downe townes. To this I answere, that inclosure is the meanes to pull them downe; and depopulations follow Inclosure, as an accident inseparable (as the Logicians call it.) For marke it who list, where this inclosure hath set in foote, they shall see houses fallen downe and lie in the dust: and shall I not here rather beleeue mine eyes than their faire speeches?

The first reason against this Inclosure is, it decaies Tillage.

The Heathen euer made great account of Tillage. Cicero writeth thus of Husbandry: *That of all things whereby any gaine is gotten, there is nothing more excellent than Tillage, nothing more commodious, nothing more pleasant, and nothing more fit for a Gentleman.* O that our Gentlemen were of his mind. *Cicero lib. 1. offic.*

The noble men of Rome take their names of corne, as (Fabij) of *Beanes*, and (Ciceronos) of a kinde of *Peaſe*, and (Piſones) of *Baking*. *They which were married, had a garland of corne carried before them.* Amongſt the Romanes alſo, him whom they called (Bonum Colonum) *A good plowman, they ſeemed to praiſe exceedingly. Nay, he that did not till his land well, the Cenſors puniſhed him.* Such Cenſors were to be wiſhed amongſt vs, to make vs till our land. It was alſo by law enacted amongſt them, *that he that came to take an amerciment, or penaltie, ſhould not take an oxe before a ſheepe.* Nay, *that a man ſtealing by night, corne, that was ſowen, ſhould be put to death with greater ſeueritie, then an homicide.* They cal *Glorie* Adoriam of Ador, *which ſignifies corne.* Plinie alſo writes thus of the fruitfulnes of the earth: *What was the cauſe that the earth was ſo fruitfull then? becauſe* (ſaith he) *that then the earth was tilled with the hands of Emperors. And it is not amiſſe to thinke, that the earth did reioyce then, of her coulter, and ſhare, being crowned, and of her Plowman being*

Plinie lib. 18. cap. 3.

Ibidem.

being a triumphant Emperor. They were then as carefull of plowing their lands, as of waging their warres. And they did as diligently order their fields, as their camps. The like cause may be assigned of the barrennesse of the earth in our dates. God plagues our contempt of tillage, with penurie and scarcitie. Gentlemen now a dates, thinke scorne of the plough.

Tillage was the first worke, that was imposed vpon man, after that he was banished out of Paradise. And God sent man out of the garden of Eden (*Langabath*) to serue, to waite vpon, to till the earth. And shall the best of vs all then thinke scorne of tillage? Also this was that gracious promise made vnto Noah after the flood, That hereafter, seede time and harueſt, could and heate, sommer and winter, day and night shall not cease, so long as the earth remaineth. But if all men should follow inclosers steps, why then in all townes we should haue no tillage (or very little) but all shæpe. Is not this to contradict the ordinance of God? But til-

Gen.3.23.

Gen.6.22.

lage is troubleſome vnto them, and the other is a more gainefull and eaſie way, as they doe imagine, and therefore they paſſe not for that. Let all ſuch great ſheepe-maſters, that are decayers of tillage take heede, which will haue no ſeede for rowes, nor haueſts, nor greatly paſſe not for them: they contradict herein Gods ordinance, as this place proues. And after we reade of Noah (as of an obedient ſubiect to God herein)

Gen. 9. 20. thus. And Noah began to be (*Iſh Haadhmah*) that is, a man wholy giuing himſelfe, to labour in the earth, and he planted a vineyard. To plant a vineyard, is correſpondent in ſome countries, to our ſowing of corne, and an acre of vines yéelds better increaſe, then an acre of our corne, as I haue heard. Iſaak alſo as heire of Noah, did follow his ſteps, and though a ſtranger in Ægypt, yet we reade of him thus.

Gen. 26. 12 And Iſaak did ſowe corne in that countrie, and he found in that yeere an hundred meaſures, and God bleſſed him. Shall Iſaak ſowe, being a ſtranger in Ægypt, and not we at home? Did he finde

finde an hundred measures for one? For so Munster saith, that the Chalde Paraphrast doth expound this. And shall we say, that we can finde no commoditie by tillage? And it followes, God blessed him, a blessing of God followes tillage. They shall not thriue, that decay it, as experience teacheth. God appeared to Gedeon, as he was threshing, and appointed him Iudge ouer Israell, And doth not this commend threshing? Elizeus also whom God did chuse to be a Prophet in Eliah his rome, was a great maintainer of tillage: for thus we reade. And Eliah departed thence, and found Elishah the sonne of Shaphat: who was plowing with twelue yokes of oxen before him, and he was with the twelue. And was not Elizeus a great husbandman who had twelue yoke of oxen, and no doubt many plowes going together in his field, and many plowmen, among whom after he deuided those two oxen, which he killed? And doe not all these, so beloued of God, and giuing themselues so greatly to tillage, commend it vnto vs? shall we prefer

Munster in eundem locum.

Iud. 6. 11.

1. King. 19. 19.

pasture, and neglect this?

Camden Britan. p. 3. Walter Camden writes, *that in England were the stately Palaces, of Lady Ceres*, meaning great Barnes of corne. Now we may see in some places, some such great Barnes still, but Inclosars makes them stand emptie. I know, whereas 1500. quarters of corne hath been yerely growing, since inclosure hath been practised; there groweth not now 500. And againe he writes, *that* England *for corne was the onely storehouse of all the west Empire: And that out of* England *yeerely the Romanes transported 400. shippes, bigger then barkes, laden with corne to releiue their souldiers, that lay on the borders in* Germany. In those daies England was able to relieue other countries with corne; but sometime now she is glad to buy corne of other countries her selfe. Inclosers haue partly brought this to passe, who had rather haue their woll-houses filled with woll, then their Barnes with corne. O dishonorable children to their mother.

The Preacher also in his booke writes

writes very excellently in the commendation of tillage. If in a countrie (saith he) thou seest the oppression of the poore, and the defrawding of iudgment and iustice, be not afraide at the matter; for he that is higher then the highest, regardeth, and there be higher then they: And the abundance of the earth is ouer all, the King also consists of the field that is tilled. Salomon giueth an *item* to all that deale hardly with the ploze: how that the God of heauen beholdeth: Nay (*Shomer*) as it is in the Hebrew, that is, marketh and keepeth in memorie all their dealings. And that the tillage of the earth surpasseth all, and that euen the King thereby is maintained, by the foode, that it ministreth, to strengthen his people, and by the multitude of valiant souldiers, it afforeth for his warres. For as Plinie writes, *Most strong and valiant souldiers are made of husbandmen, and come forth of the countrie, and which thinke no harme.* And shall we deale hardly with those, that must fight and aduenture their liues for vs? And shall we not maintaine Eccles. 5.7

Plin. lib. 18. cap. 5.

laine tillage, the honorable mother of chiualrie: *Lechem* in Hebrew signifies *bread*, and *Lachem* to *fight*: They therefore which destroy bread, destroy chiualrie. Nay, how can any christian truely say the Lords prayer, and pray, Giue vs this day our daily bread, that decaieth tillage? Will he pray for bread, and not vse the ordinarie meanes to haue bread, which is tillage? This is plainely to tempt God; will he haue God séede vs miraculously, with Manna, as he did Israel in the wildernes? In Canaan God will haue plowing and sowing vsed: And therefore after the children of Israel came into the land of Canaan, Manna ceased.

Mat.6.11.

Mat.4.7.

Exod.16.15

Ios.5.12.

That historie also of the plague in King Dauids daies, must teach vs some thing: and therein, that is especially to be marked, to build an Altar, in the threshing floore of *Araunah*. It should séeme, that God loues threshing floers, and there he will be praised. But inclosure decaieth tillage, and therefore God is not praised in our threshing floers.

2.Sam.14.18.

This

This may be a cause of the plague amongst vs euen now. Let vs erect Altars in the threshing flooers of *Araunah*, and the plague shall cease: Inclosers doe thinke, that there are too many men in this land, and that they may decay townes by their inclosure, and that it is no great matter to decay a towne. But God seeth their thoughts, and now he beginneth to diminish the people of this land: he may diminish them, as well as they; and he beginneth at the very head first. Psal.106. vers.30. Phinehas stoode vp and executed iudgement and the plague was stayed.

Couetousnes which is the roote of all euill, which our Sauiour describes in the gospell, and S. Paul to Timothie; and pride, which God hates and resists, which Esay also paints out vnto vs in his third chapter at large; and the taking Gods name in vaine, for filthie lucre. For which God will not hold vs guiltles, &c. And because deceite and guile goe not out of our streetes; And for that by our wicked liues Gods word is euill spoken of: These no doubt may seeme to be the causes of the plague amongst vs, God giue all men eyes, to see their sinnes Luk. 12.20 1.Tim.1.9. Ia.4.6. Esa.3.16. 17.&c. Exod.20.7. Psal.55.10. 2.Sam.12. 14. 1.Tim.6.1. Tit.3.5.

sinnes and to amend them that the plague may cease; and especially Citizens and such as inhabit in townes corporate, amongst whom these sinnes commonly raigne.

A second reason against this Inclosure is, that it dispeopleth Townes.

Psal. 2. 8. The people are called Gods inheritance, aske of me and I wil giue thee the heathen for thine inheritance and the ends of the earth for thy possession. And

Psal. 127. 3. 4. againe behold (saith Dauid) children are the inheritance of the Lord, and a reward the fruite of the wombe. He putteth behold before this his doctrine as though it were a strange thing and yet most true. Secondly he addeth that children are a reward: Inclosers many times lacke this reward, they loue the earth so wel that God will not blesse them with many sonnes: Nay Dauid addeth, Like as the arrowes in the hand of the Gyant, so are the children of young men, Such arrowes in the hands of Gyants, and many rich farmers hauing tall, and strong

strong men to their sonnes, we might haue seene: But now, where this late inclosure hath set in foote, either there are noe families left, or else they are so pinched by great rents, and pined with want and penurie, that they are rather like prisoners, then arrowes in the hand of a Gyant.

Thus inclosure where it commeth dispeoples townes, and impares the Lords inheritance. Therefore all his stewards and ministers ought to inueigh against this sinne, and all his children ought to condemne it. Againe Dauid speaking of the reprobate and wicked giueth them this cognisance. Haue they no vnderstanding, or will they not know, or vnderstand? (as it is in the Hebrew) all they that worke wickednes, who eate vp my people, as if they would eate bread? they haue not called vpon God. Here first we may note, the obstinacie of these sinners, and depopulators. They will not know, they will not be perswaded, they will maintaine and defend their inclosures, and depopulations, say, what one can against them,

1. Cor. 4. 1.

Psal. 14. 4.

them, yea and that out of Gods booke, they will wrythe all things to maintaine their couetousnes. Secondly the grieuousnes of this sinne with God, and the small account that men make of it. They make no account, nor no more conscience to depopulate townes, and to consume men, then to eate bread. They thinke that they may doe it lawfully. But God tells all such here by the Prophet Dauid, that though they beare a shew of religion, yet they haue not called vpon God, that is, they are plainely Atheists. For by a figure called Synecdoche the part is put for the whole, and inuocation of the name of God, is put for all his religion. As Gen. 12. 8. 1. Cor. 1. 2. Acts 9. 21.

Psal. 80. 8. Nay, Dauid in another psalme toucheth narrowly these inclosers and depopulators of townes, speaking thus to God. Thou hast brought a vine out of Ægypt (saith he) thou hast cast out the heathen, and planted it. No doubt Dauid heare spake typically of the vine Christs Church, which God hath in our daies brought out of the Popes

spirituall

spirituall Ægypt, as Saint Iohn termes it: and that he hath cast out those spirituall heathen that trampled with their feete, the holy citie, 42. monethes. For what did they else in poperie, but trample in Gods Church with their feete? Their bodies were present in the Church, but not their vnderstanding, and therefore their hearts were away. For where vnderstanding is not, there the heart cannot properly be said to be. And therefore their vnderstanding was away, because Gods word was read to them in a strange tongue: and also they prayed in a strange tongue. Except I know the power of the voice of him that speaketh, I shall be to him a barbarian, saith Saint Paul. And may not these be properly called heathen, whom Saint Paul calleth Barbarians? and may not these be said, to trample in the holy citie, when their bodies onely were present and their hearts were away? God hath brought a vine out of Ægypt, and hath expelled the heathen out of his holy citie, and planted this vine in their place. He swept before the face

Reu. 11. 2.

1. Cor. 14. 11.

Gen. 1. 2.

face of this vine, with the winde of his spirit, and the beſome of his word, cleanſing all the duſt and ſand of mans deuiſes, giuing to it puritie of doctrine, It filled the land. This vine ſpred her branches, thorow the whole land and that ſpeedily. The Papiſts maruell: they neuer dreamed, that this vine would haue ſpred her branches ſo farre, and wide. Nay the hilles were couered with the ſhaddow of it. Many noble men, very religiouſly and zealouſly
Mar. 2. 22. profeſſed this religion, and dranke the comfortable wine of this vine.

But here now followes the miſchiefe, here followes Sathan Jeſus
Pſal. 80. 12. Chriſts enemie. But why (ſaith Dauid) haſt thou pluct vp her hedge, that euery one that goeth by the way, hath a ſnatch (as we ſay) at this vine. The wild Boore of the wood hath deſtroyed it, and the wilde beaſts of the field, haue eaten it vp. And the vineyard, which thy right hand hath planted, and the young vine which thou madeſt ſo ſtrong for thine owne ſelfe. It is burnt with fire and cut downe. What doth all this meane? but

but that this vine, by couetous and cruell landlords is lopped and diminished, and burnt with the fire of couetousnes. Euen that vine, which God himselfe planted so miraculously, and had made so strong in faith, to goe out of poperie, and not to feare the Diuell. This beloued vine, and this strong vine, haue our wilde Boares deuoured, and our fierie couetousnes hath burnt vp; for doe we thinke that Dauid speakes of any materiall fier or vine? Will God take this at their hands? Doe they thinke, that he makes not high account, of euery christian soule? and doe they not know, that he will be praised with many mouthes? And that Christ, when he sawe the multitude went vp to the hill to preach? and that he knoweth, how many haue bẽn in townes, in time of poperie? and shall we now in the light of the Gospell, impare his shepe? dare we doe it? surely he will reuenge it. And let all such depopulators know, that they are but trauellers by the way. They shall not long continue here with their hedges.

1.Pet.5.9.

Act.10.28. 2.Cor.9.12 Mat.5.1.

2. Sam. 20. 20. Ioab a bloodie warrier and souldier could say, God forbid, that I should deuour or destroy the inheritance of the Lord. And shall professors of the gospell, be guiltie of this sinne, and depopulate townes?

It was one of Gods blessings which he promised to Abraham, that he would Gen. 22. 17 greatly multiply his seede, as the starres of heauen, and as the sand which is vpon the sea shore. And doe we thinke, that they shall be blessed, which goe about to depriue him of this blessing? And Esay likewise thus prophesieth of Esa. 44. 3. 4. Christs Church, I will power my spirit vpon thy seede, and my blessing vpon thy buddes, and they shall grow as amongst the grasse, and as the willowes by the riuers of waters. By how many tipes here, doth the prophet expresse vnto vs Christs Church, of seede, of buddes growing amongst grasse, and of willowes? and doe not all these, insinuate vnto vs a multitude? They are not Christs friends but his enemies, that doe not nourish and cherish this his seede, in the bosome of their hearts,

that

that doe not comfort these his buddes, with the curtesie of their speeches, and which doe not water, these his willowes, with the continuall streame of their liberalities. This was the cause why Salomon desired wisdome of God. Thou hast made me King ouer a great people, like to the dust of the earth. Giue me now wisedome, and knowledge, &c. Salomon was but a type of Iesus Christ: If that his subiects were like to the dust of the earth; what shall Iesus Christs subiects be likened vnto? 2. Chr. 1. 7

I reade in a booke of the *Survey of* France, *made by* Bodinus, *in the daies of King* Henry *the second (besides Burgundie) there were numbred in* France 27. *thousand villages with steeples. And in another survey of* France, *made in the raigne of* Charles *the ninth, it was found that the number of the inhabitants there, were aboue* 15. *millions of men.* Did the French thus glorie in their multitudes of people; and shall not we much more in Englaud seeke to maintaine ours? *Mundus imper. Rex. gal.*

And here I cannot but take away

some stumbling blockes: for these Inclosers perchaunce will flatter themselues and say, that it is but a small village that they haue dispeopled, or a small farme or cottage that they haue decayed or pulled downe; and what doe you make so much to doe thereof? But let all such know, that little Zoar saued Lot: and Nazareth that obscure citie whereof Nathaniell said, can any good come out of Nazareth: it nursed our Sauiour Iesus, and gaue him a name which from his crosse to this day is honorable. And Saint Paul teacheth vs plainely, that God hath chosen the weake things of the world, to confound the mightie things; and vile things, and things which are dispised, hath God chosen. And dare any contemne or make light account of that? May detroy that which God hath chosen and maketh great account of? Out of that little village or poore cottage which he hath decayed (whosoeuer he is) might haue come one as good as himselfe. What may I say then of great husband townes where many rich farmers, and

Gen. 19. 20
Luk. 4. 16.
Io. 1. 46.
1. Cor. 1. 27 28.

cottages

cottages are decayed? Would any of vs willingly haue the little finger of his hand cut off? no more no doubt, will Iesus Christ suffer one poore cottage, (which is as it were his little finger) to be cut off, vnpunished without repentance. There was a statute made of late, for the maintainance of tillage, and reedifying farmes decayed: It is to be feared that God hath obserued how diligent some were to sée the poore whipped, by a statute made at the same time: and how slacke in the execution of that other act of reedifying & plowing.

Another stumbling blocke is, that some will say they must néedes maintaine their states. And this cloake couers all their pride, and couetousnes. But let all such know that reason thus. Must they impare the Lords inheritance to maintaine their estates, euen they whom the Lord himselfe hath aduanced? they had better to be as poore as Lazarus in state and condition; nay, they had better neuer haue bén borne, then to exault themselues to impare his inheritance. Oh let these men of all Luk. 16 29

others take heede of this ingratitude. Let the example of King Saule terrifie them, who being made of a poore acorne, a mightie oake, and of a seeker of his fathers asses, the first King of Israel, yet afterwards for his unthankefulnes and disobedience, he and all his posteritie was quite reiected of God for euer from the kingdome.

1. Sam. 9. 16

1. Sam. 16. 28.

Let Iesus Christs example teach and moue them, who to doe vs good did not respect his estate, being equall with God (as Saint Paul teacheth vs) but humbled himselfe, and became as a seruant. He washed his apostles feete and became obedient to the death of the crosse. And what is the greatest of our estates in comparison of his? Surely euen like a little mould hill to a mountaine. And shall we thinke much, to impare our estates to doe our brethren good? nay shall we hurt them to maintaine it? nay shall we dishonour God? Oh not Christs disciples, but Mammons worldlings! There were as many noble men, and gentlemen, in England heretofore, as are now, and of as great

Phil. 2. 6 7.

great estate, and how did they maintaine themselues? They did not in the Popes darke kingdome depopulate townes, and shall we in the light of the gospell? Can we maintaine our estates, by no way else, but by impairing the Lords inheritance? let that be farre from vs. If Inclosers would be content with the auncient apparrell, and houses and dyet of their ancestors, as they are not ashamed of their lands; they neede neuer raise rents, nor improue their lands.

They which stand so much on this point, that they must maintaine their estates, know not what humilitie is. All Christs disciples must be humble. And humilitie is to descend a degree or two from our estate, and not to seeke to maintaine it: Surely that is a spice of pride. The daunger and grieuousnes of this sinne makes me in all humilitie to write thus. It is to be feared that God may now complaine as he did in the daies of Ieremy: Can a virgin forget her ornament, or a bride her attire? yet my people haue forgotten me,

Math. 11. 29.

Ier. 2. 32.

dales without number, **who haue adorned and aduanced them.** Why doe you as it were now at last, begin to make your waies good againe, to purchase my loue? yea euen herein, thou declarest, that thy waies are euill. For in thy wings are found the blood of soules, of poore innocents. Thou hast not found them with mattockes in their hands, **such as are mentioned in Exodus,** where theeues are said with mattockes to digge thorow walles, and to enter into houses by night, **but aboue all these** (saith the prophet) **no doubt with greater instruments, euen to pull downe houses and townes.** And yet thou saiest, because I am guiltlesse, surely his wrath shall turne from me. Behold I will enter with thee into iudgement, because thou sayest, thou hast not sinned. **Inclosers are as guiltie of these sinnes, as were those Iewes. For after their inclosure,** they will goe about to make good their waies, **and they will giue some poore widowes cowegates in their closes, as it were** to purchase Gods fauour, whereas **(as those Iewes had)** they

Exod. 22. 2.

As it is in the Hebrew.

they haue the blood of poore innocent soules in their wings, and worships. Nay, and they haue also in their hands not mattockes, but greater instruments then those, euen to pull downe farmes and townes. And yet neuertheleſſe they say (as the Iewes did) that they are not guiltie. Therefore (saith God) I will enter into iudgement with them. And this may seeme to be another cause, of the plague amongst vs at this day. We sinne in worldly cares, and in excesse in our diet, whereof our blessed Sauiour bidds vs take heede; we ertede in our stately buildings, which the Prophet Esay and Ieremie plainely reproue: we sinne in vanitie of apparell, which the Prophet Zephanie condemnes; and we account these no sins: we say that we are guiltles and therefore doth God enter with vs into iudgement: whereas it is the first lesson that the Apostle Saint Peter gives vs which liue in the end of the world, that we should be sober, and keepe (no doubt) that holy meane in all our worldly cares; in our diet, in our apparrell, in our

Luk.21.34

Esa.2.15.

Ier.22.14.

Zeph.1.8.

1.Pet.4.7.

our buildings, and in the furniture of our houses, and to conclude in all things.

But that which followes in the Prophet, shall proue them guiltie and condemne them. Why labourest thou so much (saith the Prophet) to change thy waies, and to make them seeme good? thou shalt be confounded of Ægypt, as thou art also confouned of *Asshur*; that is, as the dead Paganes condemne thee, so shall the blind Egyptians and Papists condemne thee also. And here first; did the Paganes deale so hardly with their tenants? Pharaoh the Egyptian, may teach all Inclosers and Landlords, christian charitie, and the communicating of their lands and commodities to their tenants. Behold (saith Ioseph) I haue bought you this day, and your land for Pharaoh, and foure parts shal be yours, for the seede of your field, and for your meate, and for them of your household, & for your children to eate. Here first we may note, that this Egyptiã king, would haue tillage maintained: Then, that although he had purchased

Verse 36.

Gen. 47. 23

chased their land, yet he dealt courteously with his tenants, and had a care, both of the seed of their land, and of their families: and shall not Christians much more haue this care of their brethren, whose land comes by inheritance? He gaue them seede, and yet he required but a fift part for his rent: Oh easie rent! this shall condemne one day our couetous rents, and cruell exactions at our brethrens hands. This mercifull Pharaoh was blessed of God: but his couetous successor, that laid heauie burdens on Gods people, and said as Inclosers say now, The people are too much idle, they must haue more worke imposed vpon them, was drowned in the Sea: let them chuse now, whether of these they will follow. Such a good landlord also was Iob, not in Iewrie, but in the land of Hus. If my land rise against mee (saith hee) and the furrowes thereof weepe and waile: and if that I haue eaten of the heart thereof without money, or haue made the soules of the masters thereof pant: Then let thistles growe in stead of wheate, and cockle in

Exod. 5. 17.

Exod. 14. 27

Iob. 31. 38.

stead

stead of barly: Here we may first note that Iob neuer eate the strength or hart of his land, but he payed for the plowing of it, contrarie to many landlords amongst vs, who will let their lands at great rents, and will make their tenants plow with them (*gratis*) and for nothing. Secondly, that he calls his tenants masters of his land: but many amongst vs make their tenants by their excessiue payments, as good as bondslaues. They did not so much as once pant or blow in the tilling of it, they plowed it ioyfully, and at their ease. But many tenants now adaies, doe not pant at their plowes, but sigh, caring how they may pay their rents.

Iob.31.17. Iob also did neuer eate his morsell alone; if he had but one dish, the poore had euer some part thereof: and shall Inclosers thinke much to yeeld vnto them some part of their grasse? shall they shut them out of their fields, whom he admitted daily to his table? And if perchance they thinke that this was very much, and that euery one is not bound to doe so: let them marke well that

Saint

Saint Iohn in his epistle doth charge e-
very Christian to doe more than this:
If that thou hast the worlds good, and 1.Ioh.3.17
see thy brother want (saith hée) and
shutest vp thy very entrals, or bowels
from him, how dwelleth the loue of
God in thee? If thy brother beg of thée,
wilt thou deny him? Nay, by this place
thou art plainely commaunded, if thou
séest him want, though hée holde his
peace, and craue nothing of thée, to helpe
him; and that not in opening thy purse
to giue him money, but in opening thy
very bowels vnto him; and in doing to
him, as thou wouldest haue done to
thine owne selfe. Then if so be that his Mat.7.12.
cowe lacke grasse, wilt thou not let her
common in thy pastures? If he lacke
an house, wilt thou not prouide one
for him? Nay Saint Iohn teacheth thée
plainely here, to doe more for him then
all these, euen to receiue him, not into
thy fields, or house, but (if it were pos-
sible) into thine owne bowels: and this
was that common salutation among
the Iewes (like vnto our good mor-
row) your soule liueth in me, as ap-
peareth

1.Sam.1. 15. peareth by the ſalutation of Anna to Elie, and the ſalutation of Gedeon to the Angell, which is as much as to ſay Iudg.6.13. I wiſh to you euen as to my owne ſoule. For ſo it is in the Hebrew text. Oh that this ſalutation were pronounced daily, not in mouth onely, but in our dealings practiſed amongſt vs chriſtians, which no doubt ought to be; as both Saint Paul and Peter, doe commaund all chriſtians. Fullfill my ioy Phil.2.2. (ſaith Saint Paul) that ye be like minded, or of one minde together: And 1.Pet.3.8. Saint Peter, finally be ye all of one minde.

Such a mercifull man was Mordo- Heſt.10.3. che the Iew, of whom we reade thus, And Mordoche the Iew was ſecond to Ahaſhuerus, and great amongſt the Iewes, and accepted (*Ratſu*) ſuch a one as his brethren would haue wiſhed, who procured the wealth of his people, and ſpake peaceably to all his ſeede, who though hee were lately aduanced, to dignitie and worſhip; yet vſed not theſe meanes, to maintaine his eſtate. Oh that inclioſers who profeſſe the name

name of the gospell, would imitate this Jew! As for the blinde Egyptians, that is the Papists, how they haue excelled Inclosers in the workes of charitie, euery towne almost tells thée: which townes they haue left to their successors, like the winges of a doue which is couered with siluer: and Inclosers plucke away these golden fethers from them, and leaue them not so good as they found them. Thus Inclosers may plainely see how that not only dead Assur, but blinde Egypt doth confound them. Apo. 11. 8 Psal. 68. 13.

But these Inclosers alledge that saying of the gospell, Is it not lawfull for me to doe with mine owne as I list? They must remember that parable representeth vnto vs that great Landlord of all Landlords, the King of Heauen; he may say so only, and none else. They must also remember that saying of the Psalme: And he gaue them the lands of the heathen, and they tooke the labour of the people in possession, that they might keepe his statutes, and obserue his lawes. God hath giuen them the earth in deed: but Matth. 20. 15. Psalm. 115. 44.

but vpon this condition, that they
Ioh. 13.34. should keepe his lawes, and his lawe is
Christian charitie.

The third reason is, that this Inclosure is against the common wealth of the Iewes.

Gen. 12.1. GOd said to Abraham, Get thee out of thy Countrey, and from thy kindred, and from thy Fathers house, vnto the land that I will shew thee, and I will make thee a great nation, and will blesse thee, and will make thy name great, and thou shalt be a blessing. All
Rom. 4.11. Christians must be Abrahams sonnes, and account this commaundement of God spoken vnto them, and goe out (by their loues, affections, studies & cares) of their father Adams house, that is, the world; and liue here in this world, as their father Abraham did, like poore pilgrims and trauailers: and then shall God blesse them, and make them a blessing, euen the very members of Iesus Christ: who also when as he was in this world, followed those very steps of

Abraham

Abraham, and liued here as a trauailer or pilgrime, and not as a citizen, or as an inhabiter. But how contrarie is this doctrine to the practise, and very speeches of these Inclosers, who say, Is it not lawfull for vs to vse the earth to the most aduantage? This is their *maxime* and principle: but Abraham and Saint Paul doe tell them, that they should vse it as though they vsed it not. That they should vse it as wise trauailers doe their Innes in their iournies, who seeke not for gaine or superfluitie there; who care for no more then will serue their turnes. Let the inhabitants of the earth seeke to make their most aduantage thereof: But let all Christians who dwell therein as pilgrims, seeke for no more then will serue their turnes; let them goe out of their countries in heart and affection, with Abraham their father, and be *Hebrues*, that is, passengers with him, as the Hebrue word signifies, and not *Cananites*, that is, Marchants, whose trade is in this life. Thus much Abraham, the father of the faithfull Iewes, and the very

1. Cor. 7. 31

Gen. 14. 3.

Zach. 14. 21

ry name of the Hebrues doth teach them a lesson worth the learning; for this is the sinne of our age, that wee are to much in loue with this earth, more than our forefathers, nay more than Pagans haue been.

Numb.22. 24. Esay.5.2. Pro.24 3. The Iewes, whose fields lay together, did not inclose them: as the field of Boaz, which lay altogether and yet was not inclosed, plainely proues. Their Orchards and Vineyards were walled about; their common fields were bounded with stones or mountaines: But our righteousnes must exceed theirs, and therefore we ought not to inclose.

Iosh. 15.45 Deut.27 11. Matth.5.20

Exod.23.10 Among the Iewes also, euery yeere the poore might gleane in their fields, and they were commaunded not to rake them too cleane, but to leaue something for the poore, and not to gather in the outsides of their fields, but to leaue them also for the poore. *Boaz* did very notably fulfill this lawe. Nay, euery seuenth yeere, what grew in their cornefields of it owne accord, they were commaunded to saue, and to suffer the poore to gather and reape it. And doth not this plainly

Leuit.19.9 Deut.24.19 Leuit.25.

plainly commend and commaund tillage? The poore must haue something left them euery yeere for to gleane, and they must haue euery seuenth yeere all the whole croppe that grew of it owne accord. **And were not the Iewes then bound to sowe their fields, so that the poore in** Iewry had good and plentifull gleanings left them euery yeere, and the whole croppe of rich mens lands euery seuenth yeere? **But Inclosers will cut short all this, for neither will they sowe any thing at all, and so bar them of their gleaning and reaping; or if they sowe any small quantitie, they will rake so cleane, that the poore shall get very little that commeth to gleane after their rakers.**

The Prophet Ieremie **doth prophesie of the returne of the Iewes from** Babylon **out of captiuitie, and vnder the type of them, of Christs Church thus.** O virgine Israel, thou shalt be adorned with the Timbrell, and thou shalt goe forth with the dance of them that be ioyfull: Thou shalt yet plant vines on the mountaines of Samaria, and the Iere. 31. 5. Ephes. 4. 6.

planters that plant them, ſhall make them common. **As Chriſts Church hath** a common Father, **and** a common Sauiour, **and** common Sacraments, **and** a common country, & a common inheritance in Heauen: **ſo on earth ſhe ſhould alſo haue a brotherly communitie in her earthly affaires; and ſhee ſhould make her grapes common. This did the Iewes in the ſhadowe; and ſhall not Chriſtians doe thus much more in the cléere ſunne-ſhine of the Goſpell?**

The fourth reaſon; this Incloſure is againſt the eſtate of Chriſts Church and kingdome.

Eſa.60.18. ESay **thus prophecieth of it:** Violence and hard dealing ſhall no more bee heard of in the land, neither deſolation nor deſtruction within thy borders, but thou ſhalt call ſaluation thy wals (**of a word deriued of the name of Ieſus**) and praiſe, thy gates. **Our wals ſhould taſte of the loue of Ieſus, and ſhould be like him; they ſhuld all be built of frée ſtones, and not of flint ſtones; and all our gates**

Ieſhunga-tha.

ſhould

should be praise; we should never set sute out of doore, but we should be merry and joyfull: And are Inclosers tenants of this kingdome? Is not there hard dealing and violence almost in all places complained of? Are not their desolations and pulling downe of farmes, apparant in every mans eyes? Are the wals and dwelling houses of their tenants built of free stone, and not rather of flint stone? Doe their rents taste of Jesus Christ, and not rather of worldly couetousnes? Are the doores of their tenants houses praise, and not rather lamentation, sighing and mourning?

And againe, he describes vnto vs the estate of Christs Church, thus: The Wolfe shall dwell with the lambe, &c. And, the Cow and the Beare shall feede, their yong ones shall lie together, &c. This communitie of dwelling, Inclosers do somtimes take away in Christs Church: for they will haue no man almost dwell neere them. Wee may see many of their houses built alone, like Rauens nests, no birds building neere them: but especially this communitie of

feeding, they like not of. They will eate their pastures by themselues, they will haue none to enter common with them. Geminianus a very learned man, agreeing herein with the Prophet Esay, writes thus very excellently; *Good men euer loue a common and sociable life, and they flie singularities or solitarinesse by the example of Bees: For Bees,* as Ambrose writes, *doe chuse vnto them a common mansion or dwelling, and they are all shut vp with one doore, and they all labour together; their meate is common, as also their worke; as they worke together so also they eate together. Their occupation* (as I may so tearme it) *is common, and their gaine is common, and their swarming is common.* And hath God giuen Bees these excellent vertues in vaine, or for themselues onely, & not rather to teach men Christian charity, and humane society? Such angrie creatures doe thus loue, and liue in common together, and shal not much more men, to whom God hath giuen no stings? Nay, Christians, to whome hee hath giuen that louing and sociable doue of his holy Spirit?

Gemin. lib. 4. cap. 11.

Mat. 3. 16.

The

The Prophet Micah also thus describes vnto vs the estate of all Gods people in his Church, But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraid: for the mouth of the Lord hath spoken it. Where the Hebrewe worde (Charadh) signifies to moeue one with thought, and care. All shall liue merily in Christs Church, they shall neuer feare thought nor care, much lesse taste of it. And doe not Inclosers, not onely make their Tenants feare thought and care, but also fill their heads with it? England hath been famous throughout all Christendome by the name of merie England: but couetous Inclosers haue taken this ioy and mirth away; so that it may be now called sighing or sorowfull England. Micah. 4. 4.

In England we haue euer had three States, Lords Spirituall, Temporall, and the Commons. And these Commons are diuided againe into Gentlemen, Yeomen, and Husbandmen. But in other countreyes there is no Yeomanrie, but only in England. In France

all are Gentlemen, or Peſants: In Denmarke all are Noblemen, or Ruſtici; as they tearme them: And in High & Lowe Germanie there are the Nobility, and the Boores. So that, Gentlemen which are Incloſers, ouerthrowing the Yeomanrie, and decaying the Communalty, doe blotte out the ancient glory of England: for, no doubt, by the ſtrength and hands of theſe two, haue been heretofore euer obtained, our admirable conqueſts, and moſt famous victories throughout all Chriſtendome. So that nowe theſe Incloſers doe goe about to make England as barbarous, and as weake in this reſpect, as other nations. Nay let them take heed that they proue not themſelues Egyptians: for not the countrey, but the conditions & maners, are wont to giue names. As wee may learne out of the Prophet Eſay, where-
Eſa. 1. 10. as hee calles the Noblemen of Iewrie Princes of Sodome; and the people, the people of Gomorah: though neither they nor their anceſtors were borne there. So I feare we haue ſome Landlords of Ægypt in England: for (*Mitſraijm*) the

name

name of Ægypt, in our language is as much to say, as an *Afflicter*, or one that makes another sorrowfull: and are not these Inclosers Egyptians then? which pinch, and vexe their brethren? Let them take héede; the name agrées vnto them: let them feare the punishment; God is the same God still. He that hard the grones, and sighes of his people in Ægypt, and came downe to deliuer them: will no doubt doe the same in England. Psalm.102. 27. Exod.3.7.8

I haue heard of an olde prophesie, that horne and thorne shall make England forlorne. Inclosers verifie this, by their shéepe and hedges at this day. They kill poore mens hearts, by taking from them their auncient commons, to make shéepe pastures of; and by imposing vpon them great rents, and by decaying tillage; so that now they are forlorne hauing no ioy to liue in the world.

And according to these shadowes, Saint Iohn describeth to vs the truth of Christ Church: But if that we walke in light (saith he) as he is in light we haue 1.Ioh.1.7.

haue fellowſhip one with another, and the blood of Ieſus Chriſt his ſonne cleanſeth vs from all our ſinnes. Here is, euen to force vs to the communicating of our vile earth, one to another, the communicating of Ieſus Chriſts moſt pretious blood: as though they, which would not maintaine this chriſtian communion and fellowſhip among themſelues, ſhould not be partakers of that: they are not children of God, but children of the diuell, that walke not in this light; they are not of Gods family and Church, but of Sathans Synagogue, that haue not this fellowſhip among themſelues. And
1. Tim. 6. 17. Saint Paul commaundes Timothie, and in him all miniſters, to teach rich men this ſame leſſon; Charge them that be rich in this world that they be not high minded &c. but to be very readie to giue and to bee κοινωνικους making common their talents among their brethren: but Incloſers doe not ſo.

To conclude this point: Eſay in his prophecie, may ſeeme to teach, and touch vs alſo very narrowly, that haue liued vnder

vnder the gracious raigne of Quéene Elizabeth, and doe now liue vnder the happie and religious gouernment of King Iames: for he also prophesied in the daies of godly Ezechias, to whom both these may be compared. And God there complaines, that when as he had planted a most pleasant vine in Iewrie, and had hedged it from the hands of the enemie, and had picked out of it stones that is many vnprofitable members and traytors, and when he had planted a wine-presse in it, that is, a famous schole of the prophets which should yéeld vnto them the most pleasant wine, and also had built in the middest of it a stately tower of defence, euen a most godly and mightie prince and magistrate: yet for all these benefits, when as he loked for swéete grapes at their hands, they brought forth sower grapes. And hath he not bestowed all these former benefits and blessings vpon vs in England? He is very vnthankfull, or starke blinde that will not acknowledge this: and yet for all these benefits these Inclosers (with those vnkinde

Esa. 11.

Esa. 5. 2.

1. Sam. 29. 30.

2. King. 2. 3.

vnkinde Iewes) yéelde sower grapes.

And what these sower grapes are, the prophet Esay after most manifestly shewth vs. Woe vnto them (saith he) that ioyne house to house, and lay field to field, till there be noe place, that you may be placed by your selues in the middest of the earth. Is not this the marke that Inclosers doe aime at? to be placed alone by themselues on the earth? But to such stragling shéep, from the holy fellowship of the Lords flocke, the prophet here, crieth woe. And are not these plainely the grapes that Inclosers doe yéelde? to ioyne field to field: and these, they account gainefull and pleasant grapes. Oh men desperately sicke, whose mouthes are thus out of taste! And doe they thinke that God will take these grapes at their hands? Verſ 8.

What talke they of the goodnes of their land, that it is worth this, or that? let them praise God that they enioy it. If he had not hedged it about; not long since, the cruel Spanyard had deuoured vs all. Oh remembring this, let them offer swéete and most pleasant grapes

vnto

vnto the Lord, that is, deale as mercifully with their poore tennants as is possible. All the mercie which they can shew, is nothing to that mercie, which God hath shewed to them alreadie; nay, to that he must shew to them hereafter: or else they shalbe damned. And let them take heede; for with what measure they doe now meate, shall be measured to them againe: as it was done to that rich man, who, as he would not giue a crum or droppe here on earth, so he could not haue one crumme or droppe of comfort then graunted him in hell: though he could cry father Abraham neuer so loud, his vncharitable and vnmercifull faith could doe him no good; no more shall theirs prophet them: Let all men marke this well. It is written for our learning. And let them marke well what measure of mercie they now giue; and let them be sure, that they giue measure enough: for, without all doubt, at that day, they shall receiue the same againe. And I pronounce vnto them, that, doe what they can, they shall stand neede of it all. Let them not flatter themselues

Matth. 7. 2.

Luk. 16. 21.

Rom. 11. 4.

in

in doing some small trifles, and in gi
uing the pairing of their nales, and those
things which they may well spare:
1.Pet.4.18. for as Saint Peter telles vs, at that day
the iust man shall scarcely be saued: and
then what case shall vnmercifull men
be in?

The fifth reason is, that this Inclosure
is against Christian charitie.

1.Cor.13.5 Saint Paul saith, Charitie seeketh not
Phil.2.4. her owne things, but euery man also
the things of other men. But these
Inclosers respect onely their owne
commodities, and therefore it is against
charitie. It was the voyce of Cain, and
not of Sheth, nor of Gods Church, am
Gen.4.9. I my brothers keeper? and euen at this
day they are of Cains petegre, and not
of Gods family, that haue no care o
the wealth and wellfare of their bre
thren.

This Inclosure is also against the
loue which Iesus Christ commaunded
2.Cor.8.9. and shewed towards vs; ye know the
grace of our Lord Iesus Christ (saith
Saint

Saint Paul) that he being rich, for your sakes became poore, that you through his pouertie might be made rich. And I giue you τὴν γνώμην my counsell, and mine aduise herein. 2.Cor.8. 10.

This is also that law of our Sauiour Christ, which he so straitely commaunds all his, To loue one another, as he hath loued them, and that with a repetition. Ioh.13.34. Ioh.15.12.

This is Saint Pauls aduise; for our brethrens sakes, euen to become poore to doe them good. 2.Cor.8.10

But Incloſers doe not thus, they seeke their owne wealth and riches, therefore they contradict both our Sauiours law, and Saint Pauls aduise.

The most comfortable words of our blessed Sauiour, euen the first and most ioyfull message that he sent to his Apostles after his resurrection were these, Goe to my brethren and say vnto them, Iascend vnto my father and to your father, to my God and to your God. Ioh.20.17.

Oh ioyfull newes! Shall we not beleeue this? And if we doe, shall we not account indeede al Christians now, our brethren: euen our most neere and deere brethren: which brotherhode our Sa-

uiour

Sauiour Iesus so dearely bought, euen by his most precious death; and shall we not deale with them as with our brethren? But Dauid in the person of our Sauiour Christ complaines, that
Psalm. 69. 8 he is become a stranger to his brethren, and an aliant to his mothers children. And is not Iesus Christ, in his members amongst vs, in this state euen now? and may he not seeme to make the same complaint? Whosoeuer lets a farme, or sels any thing to his brother, doth he not deale with him, as with a stranger? doth he not make him pay for it to the vttermost? May, sometimes more then it is worth? A Turke might haue it as cheape at our hands as a Christian. And may not Iesus Christ then iustly saye, that hee is become a stranger to his brethren? surely as great a stranger, in his members to Christians, as he was in his owne person to the Iewes. For as they
Mat. 26. 34 gaue him vineger and gall to drinke; so many now giue to their brethren; and especially Incolers giue this drinke to their poore tenants.

And

And here we may note that excellent propertie of true charitie that she is alwaies hard to her selfe, that she may be bountifull to others. So was the widow of *Sareptah*, that shee might feede Elias; and so was that widow in the Gospell, which our Saviour so highly commends; That she might giue some thing into the treasurie of God, she gaue all her liuing, and punished her selfe. So was that Samaritan and that stranger amongst the Iewes (whose example all that will be accounted neighbours our Saviour commaunds to follow) to that wounded man. He set him on his owne beast: he went a foote himselfe, and toke paines that he might ride. So were all the Church of Macedonia, as Saint Paul sheweth, in their extreame pouertie rich in liberalitie to the poore. They pinched themselues, that they might be liberall to them. Doe Inclosers follow these examples: doe they pinch themselues that they may doe their brethren good: Shall not all these examples, of Iewes, widowes, strangers, and Macedonians moue them:

1. King. 17. 15.

Luk. 21. 4.

Luk. 10. 37.

2. Cor. 8. 2.

They doe quite contrarie; and they thinke, that they may doe it lawfully; that is, they may seeke their owne commoditie howsoeuer that their brethren fare: surely this is not charitie. All Gods creatures may seeme to teach vs this lesson, as Virgils verses auouch. The sheepe beareth not his fleece, nor the oxe his poake for himselfe, nor the bees horde vp their honey, but all for our vse. Nay, those excellent creatures; the Sunne, the Moone and starres, how continually doe they runne their courses, for our commoditie? And shall not we take paines and pinch our selues to doe our brethren good? And will not Inclosers learne this lesson, being taught it by so many schoole-maisters? I am verely perswaded, that God hath sent of late vnseasonable weather, especially in the hay-harueſt, to teach Inclosers what an acre of their inclosed pasture ground (which they doe make so great a reckoning of) is worth. For they hay-harueſts, which yeelds meate for their sheepe, hath been lately vnseasonable and wet: but the corne

Sic vos non vobis, vellera fertis oues, &c.

harueſts

harueſts which yeeldes meate for his ſheep (the poore) the Lord hath bleſſed: Or elſe no doubt, if the corne haruеſt had bin as wet as the hay haruеſt was, there would haue been a great dearth of corne, to the vndoing of the poore. But our moſt louing God, to declare the loue that he beares to his owne ſheepe; and the ſmall care, in compariſon, that hee of their ſheepe; hath as it were plagued the hay-haruеſt of their ſheep, and bleſſed the corne-haruеſt of his owne ſheepe; for nothing chanceth in vaine. And therefore whereas Incloſers doe vrge, the goodneſſe of the ground, and the benefit of incloſure, and that an acre of their incloſed meddow and paſture, is worth thus much; they muſt conſider, ỹ vnles God ſend ſeaſonable weather, it may prooue almoſt worth nothing: they muſt learne to let God haue a chief part of their rents reſerued to him. Vnleſſe he keepe for vs the appoynted weekes of the haruеſt, as Ieremie teacheth, what is all our land or labour taken about it worth? No doubt our anceſtors had conſideration hereof, in letting their

Ioh. 12. 8.

Mat. 10. 29

Ier. 5. 24.

lands; which were so easily rented, that the tenant might haue the rent what weather soeuer God sent: and this was Christian charitie. But this charity is now banished out of the worlde: The Incloser will haue his great rent, hee will not abate one penie what weather soeuer come. One writes that the poore husbandman is more cruelly dealt with all then the asse; whom his master, if that the weather or the way prooue not conuenient and good, will ease of his burden: But husbandmen, come faire, come foule weather, are nothing pitied; they must beare still their accustomed burdens, be they neuer so great.

This practise of Christian charitie was vsed in the Primatiue Church. And
Act. 4. 32. the multitude of them which beleeued (saith S. Luke) were of one heart, and of one soule, neither any of them said or accompted, that, that which hee possessed, was his own. But they had all things common. Common like Christians, not like Anabaptists: common in vse, not
Act. 5. 4. in propertie. For Ananias possession was his owne, to haue either kept or sold

sold it, as Peter told him. So was also all other mens possessions and goods, but no man accompted it as his owne.

Lodouicus Viues, a very learned man, thus describes Christian charitie: *To loue*, saith he, *is the happiest and the best thing in the world: and therefore God and Angels are most happie and blessed, who loue most. And to hate is the worst and most miserable thing in the world. And for this cause the deuils are most miserable.* And after, lest any man should coine to himselfe a counterfeite Christian charitie; *this true charitie makes all things equall; where that flourisheth, no man desireth to be preferred before another, no man will desire to take away any thing from him that he loueth, when as he accompts that he himselfe hath whatsoeuer his friend hath: no man will goe to lawe with him, whom he loues: none will thinke that he can receiue any iniurie at his hands, and therefore neuer thinkes on reuenge: no man will enuie him, whom he loues; nor any man is glad of the harmes of him that is his friend, nor is agrieued at his welfare.* But contrariwise, according to the saying of the A-

Introduct. ad sapient.

Rom.12. 5. postle; He reioiceth with them that reioice, and weepes with them that weepe, and that not fainedly or counterfeitly, but from his very heart. Because *loue makes all things common, and accompts that his owne which is his whom he loueth.* Thus Lodouicus Viues describes Christian charitie. And how farre off are

1.Cor.13.1 Inclosers from this? Saint Paul saith, That if hee had all knowledge, and all faith, euen to remooue mountaines, yet without this charitie hee were nothing before God: And what are Inclosers then, that are destitute of all these gifts, and lacke this charitie? Let them marke this well, that this le well Charitie, one day before the Maiestie of God, shall be more worth than all their golde, and great rents and reuenues. This is the charity of all the Saints in heauen. For

1.Cor.15. 41. although there bee differences of ioyes, yet the Saints which haue lesser ioyes, account those ioyes, through charity, also theirs, which their brethren doe enioy.

Psal.119. 126. Now is fulfilled that prayer of Dauid, It is time for thee Lorde to put to thy hand, for (*Hephiru*) they haue abrogated,

gated, they haue made no account of thy lawe. And what is Christs lawe but charitie? And that not any charitie, but such a charitie as he hath shewed towards vs; and as Lodouicus Viues here hath described to vs. But it is time for God to put to his hand, for this charitie is banished, is abrogated, is made no account of, many thinke that it concernes them not. Ioh. 13.34.

But the very Pagans haue had this charitie, and, but that they wanted the eye of faith, they haue mounted vp herein (like blinde Hawkes) farre higher than some Christians, especially than Incloſers. Act. 17.27.

Cymon *the Athenian commanded all hedges and pales to be taken away from his grounds, that both Citizens and ſtrangers whoſoeuer, that ſtood in neede, might haue more free acceſſe into them, to gather apples and corne.* And Photion the Athenian ſaide, *That a man had as good pull downe Churches, and Altars, as take mercie from amongſt men.* And Iulius Cæſar was wont to ſay, *That then hee waxed rich, when as hee did any man good.* And

will Inclosers come behind any of these? will they inclose? Cymon *the Athenian would not doe it.* Will they not deale charitably in letting of their farmes to their brethren? Phocion tels them, *that they had as good pull downe Churches.* Doe they account the money in their coffers their treasures? Cæsar, that proud Romane Emperour shall condemne them; he thought not so, but rather *that which he had bestowed liberally.* Traiane the Emperour was accompted *the ioy of mankinde, because that he never sent any man sad home.* Oh that all Landlords were Traianes! They should bee more; For it is more to bee a Christian, than to be a Traiane; and Saint Paul wills
Ephes. 4. 1. all Christians to walke worthy of their vocation. The name of a Christian is
1. Pet. 4. 16. the honorablest and bountifullest name in the worlde. Christians take their
1. Ioh. 2. 27. names, of the anointing the holy Ghost. And what then can bee more honourable and bountifull? Octauius Cæsar *accompted that day lost, wherein he had done good to no man.* Oh that all Landlords would spend their dayes thus, in deuising

sing the good of the townes, whereof they are Landlords, and not in the impouerishing of them. Then wee should haue a flourishing Church, and a rich Commonwealth. Ptolome also king of Ægypt was wont to say, *That he had rather make others rich, than be rich himselfe.* Oh that Incloſers were of this minde. Curius also the Romane hauing a great deale of golde offered him of the Samnites, *I had rather*, saith he, *haue the possessors of the gold Mine, then their gold.* O wise Curius; he had rather haue the hearts of the Samnites, then their heapes of golde. Oh that Incloſers were in this point but as wise as hee. The day will come when the prayers of tenants shall doe their Landlords more good than their great payments now. For that saying of our Sauiour shall stand good, whē as they with their chests full of gold and siluer shall perish; Make you friends of your vnrighteous māmon, Luk.16.9. that when as you shall depart hence and faile in your account, they may receiue you into euerlasting Tabernacles. And our Sauiour addes an *Emphasis* or a

memo-

memorandum (as we say) to this his sentence, (And I say vnto you) as though he should say, marke this well, all you rich men, whome God hath enriched with his talents. Herein follow that same vniust Steward, and make you friends of the poore; that when you shall depart hence, & God shall call you to an account of your stewardships, as ỹ great rich man did his steward, and shall saile therein, the best of you al, euen as he did: The poore may receiue you into euerlasting tabernacles. Make the poore as waters to cast your bread on, as ỹ Preacher counselleth you: that you may find it again, whē as you shal stand in need, after many daies: and as stones to powre your oyle vpon; as did Iacob the Patriarch; that when you shall die, you may sleepe quietly as hee did being aliue; and see that ladder Iesus Christ reaching from earth to heauen. For that strange fact of Iacob containes in it some great mysterie. And may not that ladder signifie faith, and this powring oile of the stone, mercie: So that we must ioyne to the ladder of faith, the oyle of mercie if wee

Eccle. 12. 1

Gen. 28. 12, 18.

mean

meane to ascend vp to heauen. Or if that stone signifie Iesus Christ, are not the poore his members? and doe not they which shew mercie vnto them, powre their oile on Iesus Christs feet, as Mary did in the gospel, as it were on stones? Such an heire of Iacob, was Dauid, who of himselfe writes thus; Knowe ye that the Lord (*Hiphlah*) hath as a wonderfull and pretious thing chosen to himselfe (*Chasidh*) the mercifull man. And he concludes, I will lay me downe in peace and take my rest, as though mercifull men onely, and they that powre their oyle on stones, as Iacob did, should take their rest, and sleepe sweetely. For that sentence also shall stand good, wherein consistes one maine point (next faith) of our saluation: Blessed are the mercifull, for they shall obtaine mercy; and iudgement mercilesse shall be to him that hath shewed no mercy, as S. Iames teacheth vs. But Inclosers, I thinke, neuer remember that day: if they did, they would preferr prayers before payments, and the harts of their tenants, with that courteous

Eph. 2. 20

Ioh. 12. 3.

Psal. 4. 3.

verſ. 8.

Mat. 5. 7.

Isa. 2. 13.

Romane

Romane Curius, before their heapes of golde and siluer. O blind couetousnes. O blinde Inclosers, more blinde than Grecians, more blinde than Romanes, nay, more vncharitable and cruell than very Infidels. Nature teacheth, that the wilde figge tree, if it be planted neere vnto the figge tree, that it will make it more fruitfull: and shall not these Heathen or Pagans, who are wilde figge trees in comparison of vs Christians, make vs excell in good workes? shall their figges be sweeter than ours? O degenerate and wilde Christians.

God by his Prophet Ieremie saith, Goe to the isles of Chittim, and behold, and send vnto Kedar, and take diligent heede, and see whether there bee such things. Our most gracious God, compares his people of the Iewes, with the Paganes: And will hee not much more compare vs christians with them? And is it not a shame for vs to be ouercome of them in charitie towards our brethren? Surely, if we be, in the day of iudgement they shall condemne vs.

Ier.2.10.

The sixt reason: this Inclosure is against the Church and common wealth, and auncient customes and liberties of England.

GOds Ministers may make that complaint of Inclosers, that Iacob made of Laban: Thou hast now changed my wages ten times: So haue they changed the auncient liuings of Gods Ministers. But in all their exchanges it hath fallen out, as it doth commonly in casting of mettals: that which hath come in the second place, hath not been so good as was the former. Their summes of money which they doe now giue, are not so good in value, as were heretofore tithes in kinde: and againe, the money due is not so easily obtained at their hands. And thus they doe not onely muzzell the mouthes of Gods Oxen, which doe tread out his Corne, but also impouerish them yéerely more and more by this their inclosure; and yet for all this, they will be accounted La-

Gen. 31. 41

1. Cor. 9. 9.

ban,

ban, that is, they will seeme white and religious.

Hier. part. 3 tract. 4 epist. 10. ad Damas.

Hierome, of couetous Patrons, and laie men which studie to get into their hands Ecclesiasticall liuings, writes thus: *They which serue at the Altar, let them be partakers of the Altar: Therefore because Priests were wont to pray for all them, whose almes and oblations they doe receiue, with what face dare laie men, either themselues eate, or grant to others, the oblations which Christians doe offer for their sinnes, when as it becommeth not them to pray for the people? For this cause, (O glorious Father) we ought to excommunicate those presumptuous persons for euer; that others might be afraid, and that these things might be no more done in the Church.* O grieuous sinne, which Hierome saith, is to be excommunicated for euer!

Alludit ad illud Iohannis 1. 5. 16. Orans pro fratre peccatore dat vitam.

And here first, the poore husbandmen and cottagers, may complaine vnto your Maiestie of the payments of the Subsidie inflicted vpon them; that whereas there hath been rich farmers

in euery towne to pay it, now those townes inclosed, being dispeopled, and those rich farmers which were wont to pay it, being fled away, the payments thereof are imposed on poore men: who being but tenants, and hauing but a small flocke of cattell (and perchance a great family to maintaine) are enforced to be three pound men in the Subsidie booke; whereas the Lord of the manor, or Freeholder, being their Landlords, liuing in other places, hauing fiue hundred or a thousand sheepe, in the said Lordship (which they haue inclosed and improued) and perchance fiftie or a hundred cattell, will pay nothing towards the payment of the same. Pleading for themselues, that by law, they are to be assessed and bound to pay but in one place, which for the most part is where they inhabit. And so they vsing and enioying the profits and commodities of the farmes which they haue decayed; and also eating with their cattell, the chiefe commoditie of the field; will beare no part of that dutie with their poore tenants, which makes them re-

pine

pine and murmur. Pay (that which is the last refuge) if the townes inclosed be so poore, that they are not able to pay the Subsidie; they will be meanes to mitigate the same, and so make some townes nere adioyning, helpe to beare out the burden of those townes, that they haue decayed and dispeopled by their inclosure.

Secondly, the poore also may complaine of Inclosers for taking away their Common: for herein they are, first impious against God, and iniurious to their Auncestors, and disloyall to the Kings prerogatiue royall. For first, God himselfe may seeme to haue giuen some Commons, as appeares in Holland, and in the Marsh in Lincolneshire, and Holdernes in Yorkeshire, and in Kent, where many miles of ground haue bin added by the Sea. Secondly, some people of godly disposition, and great possessions, dying without issue, haue giuen large Commons in diuers places, as in Yorkeshire, a great Common called Walling Fenne. And lastly, Kings haue giuen Commons also.

William

William Conquerour gaue Commons and other liberties: so that Lords of Mannors did not appoynt them, and therefore at their pleasures may not take them away. And they were giuen as it should seeme, vpon these considerations: First, to maintaine the poore men that fought for him: for all were not Gentlemen in that great armie of the Conquerour. And as gentlemē had lordships bestowed vpon them for their seruice, so no doubt, the poore had Cōmons giuen to them also for the same cause: that a poore man prouiding onely meate for his Cowe against winter, was assured to haue her kept and fedde on the Commons all the summer for nothing; and so might be the better imployed about his Maiesties warres, so often as neede did require: whereas now in many places, the poore man is forced to pay very dearely for the summer Common or pasture for his Cowe (ouer and besides his house rent) which in times past he had belonging to his house for his said rents. And so the care for the prouision for his family being great, makes

many not to be so forward to warres, as they both would and ought to be.

Mund. Imp. Rex. Angl. Boterus Benesius, writing of the estate of the whole world, and strength of England, which consists on the poore Husbandman, Cottager, and common Souldier, reports thus; *Although* (saith he) *the English men are able to bring into the field 2000. Launces, & a great number of light horse, yet the horsemen of* England *haue neuer wonne to themselues such credit and praise in warr, as the footmen haue done. King* Edward *the third, who made so many voyages into* France, *and obtained there so many victories; to declare in which of his forces he most trusted, forsooke his horsmen, and went on foote amongst his common Souldiers. But contrariwise, the Frenchmen, because they will not haue their common people giue themselues ouermuch to warlike affaires (lest they should forsake and contemne their handicrafts and occupations, and so, by being souldiers, waxe proude; to which thing the Frenchmen are very much inclined) put all their strength of their warres in horsemen, which for the most part consists of Noble men.* The

common

common Souldier heretofore hath bẽn for warres, the glory of England, as this author affirmes; & by him England hath won so many great victories, and obtained such great glory and fame; and shall he now be despised? May shall he in some places be rooted out? What is this else, but to put out *Samsons* eyes, the strength and glory of our land, and to cut off his haire? To doe this is not to be true Israelites, but vncircumcised Philistimes. What will our riches do vs good, if we lacke men to keepe them? As the body cannot consist without legges & armes, so neither the Common-wealth without Husbandmen, Labourers, & Souldiers. Surely, they which will not maintaine these armes and legs, which must fight and runne for them, are euill members of this Common-wealth. If the legges of our bodies be weake, how will we complaine? or if our armes bee out of ioint, what spẽd will we make to haue them put into the ioint again? and shall wee not nourish bountifully these legges? shal we suffer these armes to be out of ioint? And here as Gods word Iud. 16. 21. Ioh. 1. 47. 1. Sam. 17. 36.

Sal. 2. 3. may ſéeme to bée the moſt ſtrong ligament, ſo in ſome ſort theſe Commons may ſéeme to be the ſinews of the Common-wealth: For, as our armes are ioined to our bodies by ſinewes and ligaments, ſo no doubt, theſe armes were tied in the beginning to the Common wealth, by their Commons beſtowed vpon them. For benefits, are the ſtrongeſt bonds to binde men withall, as the Heathen haue taught.

Secondly, it may ſeeme they were ordained for common workes: For ſo haue Churches béen repaired, and bridges built, and high wayes made & maintained. They would lay a peece of their Common, to be ſowen, or for meadow, and with the profit thereof being ſolde, performe any common worke; and by that meanes, ſuch like workes coſt the poore of the towne very little. And hereof (as appeares nowe) comes the ridges and furrowes in ancient Commons, which proueth that for ſuch purpoſes they haue béen ſowne. And the like good would come to the Common-wealth, if that they were vſed ſo ſtill.

Whereas

Whereas now in many places, where these commons are taken away by Inclosure, every penie comes out of the poore mans purse; and having no common stocke, hardly any common worke can be brought to passe, as in times past hath been.

Lastly, a part of these Commons were the Kings high wayes; which name plainely argues, that Kings were the authors of thē, as of all other Commons. And those which are leading from one Market towne to another, ought to be two hundred foote broade, (as appeareth by a Statute of Winchester 13. made in 1. Ed. 5.) which were large and safe, that your Maiestie might passe the countrey in progresse with your traine; and your Subiects travel without danger. But nowe Inclosers have so pinched them in, by their ditches and hedges, allowing but 24. for the way, that your Maiestie cannot passe in their wayes and lanes, vnlesse they throwe open their hedges againe for that time, as experience lately hath proved. Neither can your poore Subiects

travell with their weake beasts without danger, the wayes being thereby made straite and narrowe, and therefore deepe & dangerous; neither without danger of their lives both by forestalling of theeues, and also by opening their dangerous gates. The poore Cottager had his Common allowed him also (as should seeme) for his paines taken in mending of these high wayes, which now Inclosers haue quite spoyled, by pinching them in: but the burthen doth remaine on poore mens backs still; and they are forced to doe their common dayes, as before, and yet their common is taken from them.

But Lords of Mannours, and Freeholders, who haue their Commons, and should also worke their common dayes, and for euery plow land they holde, either in Tillage, or pasture, should find one Cart or draught, to leade stones and rubbish towards the repairing of high wayes; doe nowe of late, in many places (where Tillage is conuerted to Pasture) where heretofore, there hath béene thirtie draughts or Carts in a

towne,

towne, which did performe their common daies, skant finde tenne: and he that hath decayed lower or fiue draughts, skant sends one to keepe his common daies. And hereof it comes, that high waies in many places, are not so well maintained, as heretofore they haue béen.

Nay, if these Commons had béen appointed by the Lords of Mannors, then as mens natures in all ages haue béen diuers, so these Commons would also, in some places haue béen better, and in other some worse: but in all places, according to the proportion of the towne, they are very liberall and bountifull: declaring themselues to bee beames comming from the same sunne; I meane from the rich liberalitie of the Kings maiestie.

There was a tenure in England called *Bassa tenura*, now called Copie hold: and these had their frédomes according to the custome of the Mannor. There was another tenure called Tenure of villenage, and these had neither libertie of Commons, nor of

their very bodies, and ſæde. And this may bee an euident argument, that Kings gaue theſe Commons: for thoſe which had offended his Maieſtie moſt greeuouſly, he made them villens, and depriued them of the auncient liberties, which all his other people enioyed: So that as this villenage, was by the King inflicted vpon ſome; So no doubt the former liberties and priuileges alſo, were by Kings giuen and beſtowed; But Incloſers now, for no cauſe of diſobedience, but for their owne priuate lucres, take from their tenants, that, which Kings did not, but vpon great offences committed againſt their perſon.

20.*Hen.*3. 4.13.*Edw.* 4.6. There is an auncient law, (in regarde that tenants complained of the Lords of Mannors for incloſing as ſhould ſæme of their commons) by which it was enacted that Lords ſhould leaue ſufficient common for their tenants, with ſufficient egreſſe and regreſſe: And, that being performed, they might (as ſhould ſæme) make their commoditie of the reſt. But if that their egreſſe

egresse and regresse were any thing hindred by the deforcedors, or that they had not sufficient pasture; that thē they should recouer their seison by the view of iewrors; so that by their discretions and others, they shall haue sufficient common and pasture with egresse and regresse, and the dissesors should bee amerced and render damages. This auncient statute plainely proues, that Lords in euery towne, should leaue to their tenants sufficient common. And therefore doe they not breake the meaning of this law, which inclose leauing no common at all?

These Inclosers take vpon them, as though they were, not Lords of Mannours, but rather kings; and doe make, as it were, a new Common wealth, and a new forme of gouernement in townes wherein they are Lords. They will haue no Common left at al. And whereas there hath bēene common Leas and Meadow (which hath bēen without memory of man yerly letten, and the profit thereof hath bēen imployed towards the repaire of the Church, and such other

good

good and Christian vses) they will now take them away as waste due to themselues, except there can be good euidence in writing to shew for the same. They alter & change the ancient high wayes; so that trauellers and strangers sometimes without danger, cannot come to their townes. They will haue no common Neat-heards, nor Hogheards, nor Pinder in their townes, by which poore men haue liued, & had a stay and maintenance, both for themselues, and families, though impotent, and not able for other workes.

Philarchus testifieth, *that the beanes of* Egypt, *were first sowen in* Egypt, *and that if so be they were sowen in any other country, they would grow in none but there. But after in a certaine Fenne of* Epirus, *nigh vnto a riuer of* Thesposia, *called* Thyramnis, *in the dayes of King* Alexander Pyrrhus, *two yeeres together they grewe, and brought foorth their fruit very pleasantly: but when as King* Alexander *set a guard to keepe and watch them, that none should take of them, nor come into the Fen; The Fenne was dried vp, neither brought*

they

they foorth any more fruit.

In Edipso *also there appeared a certaine cold water running out of a spring, not farre from the sea, by the which they that were sicke were very much holpen. Insomuch that many out of farre countreyes, came thither to drinke of that water. But whenas the captaines and gouernours of King* Antiochus, *began to pinch them of this water, and commanded to giue them of another water to drinke, quite contrary from the other, the spring by and by dried vp.*

In Troas *it was lawfull for any man to fetch* Salem Tragoscœum (Troy *salt*) *but when as King* Lisimachus *made them pay for it, straight way the sault vanished away: but afterwards, hee wondering at that strange alteration, he made the place free againe, and the sault also increased againe.* Athenæus lib. 3. cap. 1. **reports all these histories. And doe we not thinke then, that God mislikes these couetous men, that for their owne priuate lucre and gaine, doe take commons from men? Nay, if he plagued them, that thus dealt with Pagans, who were his enemies; doe we thinke that he will allowe of them**

them that deale so hardly with Chri-
Matth.6.9. stians, and with his owne Children?
Offic.lib.1. Tullie by the light of nature could say, *Iustice vsed things common, as common; and things priuate as her owne:* and shall not we much more doe so? But the men of our age, account it wisdome to looke narrowly into Commons; and if men cannot shew good euidence for them,
Rom.8.20. & 23. they take them away. The earth is subiect to our vanities, against her will, as Saint Paul teacheth vs. And what is she now then, doe we thinke, at our vncharitable ditches and hedges, made to the hurt of our brethren? And what these vanities are, Salomon may seeme to teach vs, Eccles.2.4,5,6,11.

Nay, God himselfe may seeme by his secret prouidence (which no doubt doth gouerne all things: who, contrarie to the manner of the Iewes fields, hath entermingled our Lands together) to haue forbidden this our inclosure. No man almost can inclose in champiō countries, without great exchange: and doe we thinke that this intermingling our Lands thus together, was done in vaine

vaine: God also by that miraculous mouing of the ground at Kinnaſtone in Herefordſhire, may ſeeme to haue condemned incloſure: no doubt it taught ſome thing. *The ground moued from his owne place, carrying ſheepe and ſheepe coats with it, and trees and high waies: it ouerthrew* Kingſton *Chappell, and changed Tillage into paſture.* Howſoeuer ſome here will giue their naturall cauſes, or make no account hereof; here was plaine ſight the hand of God and his extraordinary working for our learning: this thing chaunced not in vaine. And the like ſtrange alteration vpon the earth, is wrought by Incloſers. They change auncient and accuſtomed high waies, they turne Tillage into Paſture, they carrie ſhéepe and Shéepeheards with them. And Churches now in many places, thorough depopulation, may become Chappels; Incloſers haue ſo greatly diminiſhed Gods people. Nay, the Caterpillers which God ſent, not many yéeres ſince, on thornes and hedges, which did eate off all the leaues of them in ſummer, may they not

Stowe Anno Dom. 1571. Anno Eliſ. 13.

not ſéeme to condemne Incloſers? GOD hath by many miracles condemned the ſinnes of our age. As our coueteouſneſſe *by a childe that was borne with a golden tooth.* And why may he not condemne this our couetous incloſing, and erebanging the auncient cuſtomes and vſes of the earth, euen by this miraculous and ſtrange mouing thereof?

Ruland. de dente aureo.

Lib. 1. Vtopiæ.

Sir Thomas Moore a great common-wealths man, and very expert in the lawes of England, writes thus of Incloſure. *Your ſheepe I ſay, which were wont to be milde and gentle, and to be fed with ſo ſmall coſt, now as it is reported haue begun to be ſo wild & rauenous of late, that they eate vp euen men, and that they make waſte and depopulate townes. For in what parts of your realme growes finer wooll, and therefore of better price, there noblemen and gentlemen, yea and ſome abbots (holy men I aſſure you) not being content with the yearly rents and commodities, which were wont to be paied out of farmes vnto their anceſtors, and not content, themſelues to liue idlely and pleaſantly, and to doe no good*

to

to the common wealth, vnleſſe alſo that they ſhould hinder and hurt it; that they may leaue nothing but reape all commodities into their owne hands: They incloſe all their paſtures, they pull downe houſes, they ouerthrow townes, leauing the Church onely for to crowe vp their ſheepe in. And as though your forreſts and parkes had not ſpoiled ground enough amongſt you, theſe holy men turne into a wildernes all dwelling houſes, and whatſoeuer heretofore hath been tilled. And therefore one inſaciable glutton and moſt peſtilent plague to his countrie, ioyneth fields together, that he may incloſe within one hedge ſome thouſand acres. The husbandmen are either thruſt out of their inheritances, or elſe being by craft beguiled, or by force oppreſſed, or depriued of them, or elſe wearied with iniuries and compelled to ſell them. Therefore howſoeuer, theſe wretches doe flit men, women, husbands, wiues, blinde men, and widowes, fathers with their young children, with a greater, then a rich family (for husbandrie ſtands in neede of many) they flit I ſay from their knowne and accuſtomed dwellings, and they can finde no

place

place where to put in their heads; They sell all their ſtuffe when as they muſt needes be thruſt out, (which is not worth much if that they could tarry and get a good chapman for it) they ſell it I ſay almoſt for nothing. And when as by wandering a while they haue ſpent that, what muſt they needes doe then, but either ſteale, and iuſtly be hanged for their labours, or elſe wander vp and downe and begge, and then alſo are caſt into priſon as vagrant perſons, ſeeing no man will ſet them a worke, when as they doe moſt willingly offer their ſeruices? For now there is nothing to be done about husbandrie, wherein they haue been brought vp all their liues, when as there is nothing ſowen. For now one Sheepeheard, and one Neat-heard is ſufficient to looke to that ground with cattell, to the tillage whereof, that it might beare corne, many mens hands and labours were required. And by this meanes it commeth to paſſe, that in many places corne waxeth very deare.

We may note here firſt, how that Sir Thomas More, being a Papiſt, yet touched this ſinne, euen in Abbots, and that in the darkenes of Poperie: and

ſhall

will not we condemne it in the light of the Gospell? secondly, he affirmes that it makes beggers, and that it makes theeues, and causeth a dearth of corne in our land, nay it pulleth downe townes. If in his daies it wrought these mischieses, when as it began but to set in fote into this common-wealth: what hath it done since, which hath growne to the very harte thereof? nay, what will it doe in the end, if it procéede as it hath begun, if some stay and remedie be not had? It will no doubt begger and quite decay the common-wealth of England. How many farmes now, stand emptie since inclosers began; or onely with some seruants in them; which dare giue nothing not knowing their maisters pleasure? so hospitalitie is quite thereby decayed. How many poore men lacke worke, as threshers; and poore women, as spinners; and doe complaine for lacke of their accustomed workes? and howmany poore mens children are inforced to begge or else liue idely, which heretofore where tillage was main-

tained were taken into seruice, to driue the plough, or to keepe cattell, and thereby in time grew to be good members in the common-wealth, which Incloſers nede not.

The ſeauenth reaſon; This Incloſure with depopulation is a ſin whereof God ſhall make ſpeciall inquirie at the day of iudgement.

IT is written in the booke of Geneſis, that the earth was full of crueltie, and that that was the principall cauſe of the drowning thereof; and it is to be feared that this ſhall be the cauſe of the burning thereof: as appeareth in the 25 of Math. verſe 42. 43.

Pſal. 102. 16. The Prophet Dauid thus manifeſtly propheſieth of Chriſts comming to iudgement. The Lord ſhall ariſe, and haue mercie vpon *Syon*, for the appointed time is come; for all thy ſeruants haue great pleaſure in her ſtones, and it pitieth them to ſee her in the duſt. And all nations ſhall feare thy name O Lord, and all the kingdomes of the earth thy

thy glorie: for the Lord doth builde *Syon* and he will be seene in his glorie. He hath had respect vnto the the prayer of (*Hangarugar*) as it is in the Hebrew; that is, of the poore afflicted; and he hath not despised their supplication. This shall be written (*Ledhor acharon*) for the last generation of the world. And the people created shall praise the Lord. **Here we may marke first, that this Psalme prophesies of our dates, and that this lesson concernes vs.** The time is now come for God to arise to iudgement, and to haue mercie vpon *Syon*. **And then, is it not written for vs that liue in the end of the world: Oh that we would marke it! The lesson is this**; that all Gods seruants rather delighte in the stones of *Syon*, **that is, in the Lords sheepe, and faithfull seruants, more than in their flockes of sheepe, or in their braue walles and high towres**; and it pitieth them to see these stones troden vnder foote and lie in the dust, and to be made no account off: **And that in the sunshine of the Gospell,** when all nations shall feare *Ratsu.*

the name of the Lord, and all the Kings of the earth his glorie, by the preaching of his word. But God doth build *Syon*, and will be seene in his glorie. **There be some as should seeme that haue pulled downe** Syon, **and Gods Church, and these his stones: But** God himselfe will build it vp againe (**saith the Prophet**) and will be seene in his glorie. **Let all depopulators of townes themselues build vp the Lords** Syon **and farmes againe, least if that they suffer** God to build them, when as he comes in his glorie, **that his building be to costly for them, and cost them not some hundreth pounds of money, which now perchance they are loth to disburse, but the damnation of their soules.** For God hath a regard vnto the prayer (*Hangarugar*) **that is,** of the poore afflicted **that is trampled vnder foote and made no account of, but is as a broome,** (**as that word signifieth**) and hath not despised their supplications. The iust men should florish in Gods house like to Palme trees: **and we haue made them like broome, euen beesomes to sweepe**

Psal. 92. 12.

and

and make cleane our houses. And doe we thinke, that God will not reuenge this? who sées not such byrdes almost in euery place, that is, many good farmes pulled downe, and lie in the dust, to swéepe and beautifie, and builde, a new braue and stately house? Let all such as make the Lords Palmes, their byrome béesomes to swéepe their houses with all, take héede: at the day of iudgement, God shall search out diligently for all such, and without spéedie repentance and planting his palmes againe shall cast them into hell. *This is written for the last generation as* Arius Montanus *translates it: and doth it not concerne vs?*

And a people (*Nicrah*) created, shall praise the Lord. This word *Nicrah* also, that is, a people created, doth most manifestly portray out vnto vs our dates. The Church of God was not séene, was as no body, was in the wildernes: and now God hath as it were created it againe, and brought it into light: and this people shall praise the Lord. May to confound poperie, all Gods people Apoc. 12. 14.

Eph.2.10. are created againe to good workes: there is no naturall faculties remaining in them to doe good as the Papists teach. The people created shall praise the Lord. God ceased his creation of naturall things the seauenth day Gen.2.2. as we reade in Genesis. And therefore the Prophet Dauid no doubt meanes another spirituall creation and the regeneration of our soules: And to this Ioh.3.3. place (for all scripture hath a most pleasant and sweete harmonie in it selfe if any one doe marke it) doth Saint Psal.19.9. Paul allude, when as he saith we are created in Iesus Christ to good workes. Eph.2.10.

And Esay also prophesieth in the end Esa.24.5. of the world of such couetous worldlings. The earth also saith he, plaieth the hipocrite, because of the inhabitants thereof, for they haue transgressed the lawes, they haue changed the ordinances, and customes, and they haue broken the euerlasting couenant: here is plainely set downe, why the earth doth not now of late, yelde her accustomed increase: Because the inhabitantes thereof, haue changed the ordinances

nances of their anceſtors, and haue bro- Eccl. 13. 18.
ken the lawe of nature in not louing their like: nay, the euerlaſting coue-
nant of God, in not louing their bre- Ioh. 13. 34.
thren, as Ieſus Chriſt our moſt bleſſed Oſe. 2. 15, 19.
Sauiour hath loued vs.

But if that Incloſers will here attribute the barrenneſſe of the earth to other cauſes: yet let them marke what goeth before. *Behold* (ſaith the Prophet) Eſa. 24. 1.
the Lord will make emptie the earth *(Bokek)* and he will vnhedge and vnwall it. **The nature of which word,** Mercerus **declareth vnto vs thus.** *Videtur ex locis in quibus inuenitur, ſignificare diſſipare ſeu effringere, quod clauſum & munitum erat, vt omnium iniuriis pateat:* Mercer. in lex. Pagn.
It ſeemes by the places wherein it is found, to ſignifie to diſperſe and breake vp that which was incloſed and fenced, that it may now lie open to the iniuries of all things.

And doth not this moſt manifeſtly touch Incloſers and their hedges? Nay Eſay **addeth** *(vangina Paneha)* **hée ſhall make crooked her face: No doubt that was ſtraight before.** For *(ngaua)* ſignifies

ties *to peruert or make a ſtreight thing ſeeme crooked.* And may not this note alſo their ſtraight chaine lines drawen on the face of the earth? For otherwiſe the face of the earth cannot bee made crooked.

And that the 24. Chapt. of Eſay concernes vs that liue in the ende of the world, and not the Iewes onely but as types of vs, theſe circumſtances may ſeeme to proue. Firſt becauſe the Prophet ſpeaketh of the earth, and not of the land of Iewry. Then, that he ſaith, that the earth ſhall deceiue the expectation of the Tillers thereof, which I thinke was neuer more truely verified, than now in our dayes. Then alſo becauſe the Prophet teacheth, That they ſhall breake in thoſe daies the euerlaſting couenant of God made to vs in Ieſus Chriſt; which couenant wee haue broken, in not obſeruing Chriſtian charitie, which is the onely lawe thereof. May beſides all theſe, the Prophet addeth, The Lord God of Iſrael ſhall be praiſed in the Iſles of the ſea. And againe, From the vttermoſt parts of the earth, we haue heard

1. Tit. 1. 5.

heard praises, euen glory to that iust. And who is that iust, but Iesus Christ? whom Steuen also honoureth with that title, and by that name describes vnto vs. The Prophet also saith, That the earth shall reele too and fro like a drunken man. And what is this else, but that which Saint Luke teacheth vs, That in the end of the world men shall bee at their wits ends, not knowing, what shall come to passe in the world. And lastly, The blushing of the Sunne and Moone, when the Lord of hosts shall raigne in in Sion, and in Ierusalem, and glory shal bee before his Ancients: what doe all these meane? but the comming of the true Sunne to iudgement? And the glorie of the newe Moone, that is of the Church triumphant, at whose presence, our Sunne and Moone shall blush. And what meanes the raigning of God in Sion, and in Ierusalem, but that we all, both Iewes and Gentiles shall be one sheepefold vnder one shæpheard Iesus Christ? And glory before his ancients, which they shall euer see: what is it else, but eternall glory?

Act. 7. 52.

Luc. 21. 26

Mal. 4. 2.

Mat. 25. 29

Ioh. 10. 16.

Sybilla

Sibylla also seemes herein to agrée with the Prophet Esay, and to point at our hedges now in the ende of the worlde; who speaking of the day of iudgement, and of the dates before it, writes thus:

Sibyl. Orac. lib. 8.

Γαῖα δ' ἴση πάντων, ἀ τείχεα, ἀ διαφαγμοὶς,
Οὐδὲ μεριζομένη καρπὸς πάρ πλείονας οἴσει.

In English thus,

The earth shall be equally common to all, without any walles or hedges.

Neither being diuided παρ, then, (that is, in the dates before the iudgement) shall it yeeld more fruits.

Doeth shee not plainely here name hedges? yea, and that which Incloſers doe hope for, that the ground so inclosed shall not yeeld more fruits?

Sibylla also prophesies most truly of Iesus Christ, and of his crosse, and of his comming to iudgement, in those her most famous Acrostick verses, which she made concerning him, as no man can deny: and doe wee thinke that the rest of her prophesies, especially the remnant of those her Acrosticks

concer

concerning the state of the world before the day of iudgement, not to be as true: In those her verses of the condition and state of the world before that day, she writes thus:

Ἱδρώσει δὲ χθὼν πρώτιστα σημεῖον ὅτ' ἴσχῃ. *Sibyll. Orac. lib. 8.*

In English thus:

When as the earth in sweating, shall be a signe of the iudgement, &c.

And here first let vs marke that she saith, *that the earth by sweating, shall giue a token of the iudgement.* Let couetous Landlords and Inclosers, which ouerburthen their tenants take hæde, that they be not the causes of this her sweating: for other wise, the earth properly cannot be saide to sweate of her owne nature, being of constitution the driest element; nay drier than any dogge, which as both Philosophie and experience teacheth, doth neuer sweate. And after she prophesieth thus:

Χέρσος ὅταν ποτὲ κόσμος ὅλος, καὶ ἄκανθαι χώματα.

In English thus:

All the whole world shall be vntilled, and shalbe turned into a briar or thorne.

and

And may not heere the firſt worde, ἄργος, *vntilled*, ſéeme to touch Incloſers that will not till the earth?

And ſecondly, whereas ſhe ſaith, *That the world ſhall be a thorne or briar*, as Caſtalio tranſlates it: doth ſhe not plainely ſignifie men, who ſhall become like to thornes and briars, which ſhall pricke mens hands that deale with them, and ſhall catch vnto themſelues all that they can get, and ſhall euen pull mens coates from their backes? For as concerning materiall briars and thornes, the world was neuer ſo cleanſed of them as at this day; which euery man is carefull to rote vp for hurting their ſhéepe. But thoſe other ſpirituall briars which Sibylla meaneth, growe in many places very plentifullie. But let all ſuch briars take héede, that they bee not burned in hell fire.

Nay, to let Sibylla paſſe, doth not our Sauiour himſelfe prophefie of the dayes of the ſonne of man, before the ende of the world? And doth hee not plainely teach vs, That they ſhall bee

like

like the daies of *Noah*, and of *Lot*, before the destruction of the old world, and the burning of *Sodome*? How that they shall eate and drinke, and marry, and build, and plant in those daies? and the word τρώγοντες, which Saint Matthew vseth, teacheth vs; that not the vse, but the extraordinary abuse of all these things is here signified. And those words, κατὰ ταῦτα, which Saint Luke vseth, plainely proue that according to these particulars, and not a generall securitie onely (as some would faine haue it) is meant by all these. And are not our hedges now extraordinarie? How liued all our Ancestors without them?

Luc. 17.26

Mat. 24.38

Luc. 17.30

And our Sauiour in this his doctrine, may seeme to agree with the prophet Ioell; who of the day of iudgement, and of the estate of the world at that day most manifestly prophesieth thus. The earth shall be as the garden of *Eden* before him, but behinde him it shall be a desolate wildernes. What doth this garden signifie, but that the earth then shall haue great cost bestowed vpon her; and shall be hedged in as we vse

Ioel. 2.3.

to

to doe our gardens. If the Lord when he comes shall destroy the garden, let the gardiners take heede; for their destruction shall be without all doubt the greater. Let them willingly throw open their gardens and closes againe, that God doe not throw them into hell.

And that this prophesie of Ioel concernes vs & our dates, and not onely the comming of the Assirians against the Iewes; First that cõmandement in the first verse of this second chapter seemeth very evidently to proue, where the prophet saith, Blow vp the trumpet in *Syon*. *Syon* is takẽ vsually for Christs church as we reade. Esa.2.v.3.Ps.87.2. And the trumpet signifies the preaching of the Gospel, as appeareth by those seauẽ Angels which did blow their trumpets frõ Iesus Christs ascensiõ to his comming to iudgement. No doubt as Syon is not here to be ment literally: so neither the trumpets. But that which Ioel here saith, Blow vp the trumpet in *Syon* for the day of the Lord is at hand, is all one with that which our Sauiour saith in the Gospell. The Gospell shall be preached,

Ioel.2.1.

Apoc.8.6.

Apoc.10.7

Mat.24.14

preached, and then shall the end come. Nay Saint Peter in the Acts applieth some part of Ioels prophesie to Christs first comming, as the sending downe of the holy Ghost vpon the apostles; and some part thereof to the day of iudgement, when as the Sunne shall be darkned and the Moone turned to blood. And shall we say, that this prophesie concernes not vs? Nay we in our fasts apply the turning to the Lord with fasting and weeping vnto our dates, which is as it were the medicine; And shall we not apply the sinne and sore which Ioel there toucheth, and that garden of Eden also to our dates? Nay Saint Paul telleth vs plainely that all things chanced to the Iewes typically, and are written for our learning, on whom the ends of the world are come. And will any man say then, that this prophesie of Ioel concernes vs not? Shall we not learne something thereby? And also the same reason may be alleaged concerning the 13. cap. of Esay. which hereafter I also alleage.

Act. 2. 17.

Ioel. 2. 12.

1. Cor. 10. 11.

And here let all the Lords watch-

men

Heb.3.13 men giue these Incloſers and gard-
ners warning before, while it is called
to day, leaſt they repent to late with
Luc.16.24. Diues in hell. So their blod ſhall be
Ezec.3.14. vpon their owne heads, for ſurely Gods
Ioh.14.6. word is truth. And as the land ſhall be
moſt aſſuredly a garden before the face
of the Lord at that day, ſo there ſhall
be ſome gardiners.

The Goſpell alſo condemnes this
Mat.24.12. Incloſure. Our Sauiour propheſieth,
that in the end of the world, the charitie
of many ſhall waxe colde, which argu-
eth a precedent heat. And may not
theſe Incloſers fulfill this propheſie?
who haue ſome charitie in them; but
Gal.5.6. not the charitie of their anceſtors? But
he that continues to the end in the faith
of the Goſpell working through fer-
uent and chriſtian charitie (ſuch charitie
2.Ioh.4. as Chriſt himſelfe ſhewed towards
vs and alſo commaunded) he ſhall be
Ioh.13.34. ſaued, ſaith our Sauiour, and none elſe.
Therefore let Incloſers take hede
which haue not this charitie.

2.Cor.8 9. Saint Paul alſo propheſieth thus of
the latter times; that in the laſt dates
ſhall

shall be καιροὶ χαλεποὶ, that is, *dogged times:* for as Gellius notes, χαλεπὸς, *is referred to the most keene and fierce nature of dogges:* And he willeth Timothie to know this, as a thing most certaine. And doth not this touch Inclosers, who catch and snatch all they can from their brethren for their owne lucre sake? Gellius lib. 4. cap. 15. 2. Tit. 3. 1.

But although this had been enough to haue declared them vnto vs, yet that which followes paints them vnto vs liuely: for many shall be (saith Saint Paul) φίλαυτοι καὶ φιλάργυροι, that is, *louers of themselues, and louers of money.* By what two markes, could he haue expressed Inclosers more manifestly? these two loues raigne in them, but the loue of their brethren is quite banished out of their hearts. Nay, these Inclosers are (as it followes also in the Apostle) disobedient to their parents: in not obeying after their deathes, their charitable customes which they commaunded, and in their liues obserued. So did not the Rechabites. Ier. 35. 6.

The Apostle Saint Peter of the day of iudgement writeth thus; the end of 1. Pet. 4. 7.

all things is at hand, be ye therefore sober, and pray; (not on the day time only, but euen with our blessed Sauiour in the night) but aboue all things haue fer-
Luc.6.12. uent loue among you; for christian charitie (as an effect of faith) shall couer a multitude of sinnes. For the faithfull, and
mat.25.34, 35,36. mercifull mens sinnes are couered and not mentioned, as appeareth in the gospel. But to goe on with our apostle; Let euery man as he hath receiued the gift,
1.Pet.4.10 so minister the same as good stewards of the manyfold graces of God. Why should Saint Peter here make mention of stewards but that as should seeme, he did foresee in the spirit, that some at the end of the world, should forget themselues to be stewards; and deale here with the earth, and earthly things, as though they were chiefe Lords of them: whereas Saint Peter telleth them here plainely, that they are but poore stewards. And Dauid himselfe though a King acknowledged the same.
Psal.24.1. That the earth is the Lords and all that therein is. Nay, Cyrus that great Persian Monark confesseth, that the Lord

God

God of heauen hath giuen him all the kingdomes of the earth, as to a freeholder, or steward. Let all landlords learne this lesson, and remember it well, against the day of iudgement; and deale like stewards, and not like Lords, with Gods people. God no doubt shall make enquirie at that day how they haue dealt with them. Esd.1.2.

But to conclude that of this sinne of depopulation of townes, shall bee especiall inquirie made at the day of iudgement.

The Prophet Esay speaking of that day writes thus: Behold the day of the Lord commeth, cruell with wrath and fierce anger, to lay the earth waste. And he shall destroy her sinners out of her. What should the prophet meane by those *(Chatteah)* her sinners but these Inclosers, who are too much in loue with the earth? May saith God, I will cause the arrogancie of the proud to cease *(Gaauath Ngaritsim)* the pride of these terrible men, that no man durst speake against, or speake vnto. And I will make a man (saith God) more pre- Esa.13.9.

tious than fine gold, euen a man aboue the wedge of the gold of *Ophir*. There shall be some at that day of iudgement, as appeareth by this place, that shall make no account of men which shall depopulate townes. God telleth all such, that he will make a man, euen one man (where as they haue thought it a light matter, to depopulate townes and to rote out many men) more pretious, than a wedge of gold. And what is all their woll-monte to a wedge of gold? one man is more worth than a wedge of gold, much more then than all their woll-monie; God himselfe hath spoken it.

Wherefore if Inclosers and depopulators of townes, meane to be saued at the day of iudgement: let them willingly cast open their closes againe, and reedifie the farmes, they haue decayed. It makes no matter for the charge of hedging (which they shall lose) that they haue been at. And let them banish their sheepe out of their pastures, and let them fill the Lords townes and sheepefolds, with his sheepe

sheepe againe, and that spedely, least the Lord comming to iudgement doe condemne them, as cruell and couetous tyrants. And let them now preferre euen one man, before a wedge of gold, least hereafter God doe teach them this lesson in hell, when it shall be to late for them to learne. Ioh.10.27.

And here I most humbly desire in the Lord, that all Gods children would beware, that they be not guilty of that woe which Esay proclaimeth. Woe to them that speake good of euill, and euill of good, which put darknes for light and light for darknes, that put bitter for sweete and sweete for bitter. And that all Gods faithfull seruants, would remoue that great sinne farre from them; which Ieremie layed to the charge of the Iewes: That they would not bend their tongues like bowes, to maintaine lies: but that they would (that which Saint Iames teacheth them) lay a part all filthines, and superfluitie of wickednes. That is, that they would not sinne, when they nede not sinne. But that they would receiue Esa.5.20. Ier.9.3. Iam.1.21.

with

with meekenes the word that is grafted in them which is able to saue their soules. The Lord Iesus open the eyes and turne the hearts of all Inclosers: that they may see the greeuousnes of this their sinne, and repent with speede, while it is called to day: (Least with those cruel and couetous tyrants, which Esay speaketh of, they bee visited of God, that is, haue their workes toked into, and be seuerely punished at the day of iudgement) for his glorious name sake: to whome with the father and the holy Ghost bee all praise honor and glorie now and for euer Amen.

Ephes.1.18
Psal.85.4.

Heb.3.14.
Esa.13.11.

FINIS.